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INDEX

	PAGE
Bad Prince, The, who Became a Good King, by Ahasha 	78
Baptism of Our Lord, The, by the Right Rev. C. W. Leadbeater 	169
Case Against Woman, The, by Frances Adney	231
Child-Study and the New Era, by Mary Weeks Burnett, M.D. 	442
Children of Europe, The, by S. B. 	388
Christian Science and Theosophy, by J. Giles...	190
Coming of Idealism, The, by W. D. S. Brown...	243
Commentary on the Bhagavad-Gītā, A, by Dr. S. Subramaniam 	590
Consciousness of Plants, The, by Egypt L. Huyck	179, 280, 375, 486
Correspondence 	87, 195, 296, 391
Cult of the Virgin Mother, The, by the Right Rev. C. W. Leadbeater 	473, 581
Devas in Modern Life, The, by L. E. Girard	367
Extremes Meet, by Theodora MacGregor	238
Famous Woman-Preacher, A, by Frances Adney	547
First Principles of Theosophy, by C. Jinarāja- dāsa, M.A. :	
VII. The Evolution of Animals 	33
VIII. The Work of the Triple Logos 	447
XI. The Kingdoms of Life 	559

	PAGE
Garden, The, by El Hilal	599
Key to Education, The, by Alida E. de Leeuw...	129
League of Churches, A, by Adelia H. Taffinder	29
League of Religions, A, by the Rev. J. Tyssul Davis, B.A.	436
Little-Known Order of Buddhist Monks, A, by Peter de Abrew	47
Magic in Celtic Folk-Tales, by Fritz Kunz, B.A. (Wisconsin, U.S.A.)	57
Mercury, Angel of Light, by Leo French ...	73
Origin of the Names India and Bhāraṭavarṣha, The, by K. N. Sitarama	252
POEMS :	
Agony, by Leo French	386
Boon, The, by James H. Cousins	242
Farewell, A, by C.	295
Friendship, by E. E. Speight	366
Millwheels, by James H. Cousins	503
Pageant, The, by Eveline Lauder	72
Song of Triumph, A, by J. Henry Orme	558
Sonnet, Suggested by the Volcano Asamayama, by James H. Cousins	142
To Our Chief, by L. E. Girard	24
Votaress of the Sacred Fire, A, Anon	55
Poya Days, by Marie Musæus-Higgins :	
IV and V. The Full-Moon Days of Sāvana (August) and Potthapāda (September)	258
Prison Reform, by Capt. Arthur J. St. John ...	337
Psychoanalysis in the Light of Theosophy, by Chella Hankin, M.B., B.S.	356, 462
Reincarnation and Heredity, by S. R. Gore, L. M. S.	157
REVIEWS :	
("Book-Lore" and Quarterly Literary Supplement).	
Bengālī Book of English Verse, The, Selected by Theodore Douglas Dunn	406

	PAGE
Book of Months, A, by Dorothy Grenside ...	407
Bridge of Death, The, by H. A. Dallas ...	204
Chosen Peoples, by Israel Zangwill ...	204
Crucifixion and Resurrection of the Soul of Germany, The, by J. L. Macbeth Bain ...	102
Elbert Hubbard, Master Man, by W. Bevan James ...	101
Experiments in Psychical Science, by W. J. Crawford, D. Sc. ...	405
Foundations of Prayer, The, by J. Hay Thorburn ...	102
Glimpses of the Great War, Letters of a Subaltern from three Fronts. Edited by his Wife ...	607
Greek Political Theory, Plato and His Predeces- sors, by Ernest Barker ...	610
Intuitive Basis of Knowledge, The, by N. O. Lossky ...	395
Is Spiritualism of the Devil? by the Rev. F. Fielding-Ould, M.A. ...	98
Isha-Upaniṣhaṭ, The, trans. by Jñānendralāl Majumdar... ..	399
Karma, by Algernon Blackwood and Violet Pearn ...	200
King's Wife, The, by James H. Cousins ...	509
League of Religions, A, by the Rev. J. Tyssul Davis, B.A. ...	201
Lectures on Political Science, by Annie Besant... ..	199
Letters to an Aspirant, Anon ...	102
Liturgy, The, according to the use of the Liberal Catholic Church ...	299
Magazine Notices ...	408
Modern Religious Movements in India, by J. N. Farquhar, M.A., D. Litt. ...	302
My Holy Place, by Arthur Burgess ...	304
New Heaven, A, by the Hon. George Warren Russell ...	404
Not Impossible Religion, A, by Silvanus P. Thompson ...	203
Origin of the World, The, by R. McMillan ...	507
Originality, by T. Sharper Knowlson ...	97
Place of Jesus Christ in Spiritualism, The, by Richard A. Bush ...	102
Proofs of the Truth of Spiritualism, by the Rev. Prof. G. Henslow, M.A. ...	96
Psychic Science, by Emile Boirac ...	91
Seed of Race, The, by Sir John Woodroffe ...	508
Short Life of Abraham Lincoln, A, by Ralph Shirley ...	100
Smithsonian Institution: Bureau of American Ethnology: Bulletins 59, 61, 66 ...	505

PAGE

Social Purpose, by H. J. W. Hetherington, M.A., and J. H. Muirhead, LL.D. ...	99
Spiritual Reconstruction, by the Author of <i>Christ in You</i> ...	93
Tantrik Texts: Vol. VII. Śhri Chakrasambhāra Tantra, edited by Arthur Avalon and Kazi Dawa-Samdup ...	94
Theocracy of Jesus, The, by Ignatius Singer ...	301
Theodore Roosevelt's Letters to his Children, edited by Joseph Bucklin Bishop ...	401
Theosophy in Poetry, by F. B. Humphrey ...	102
Theosophy in the Bible, by F. B. Humphrey ...	102
Theosophy in the Magazines ...	305
This Life and the Next, by P. T. Forsyth, M.A., D.D. ...	510
Verse and Nothing Else, by T. L. Crombie ...	612
What is Psychoanalysis? by Isador H. Coriat, M. D. ...	396
What Think Ye of Christ? by the Rev. Charles Raven, M.A. ...	609
Wonders of the Saints and Modern Spiritualism, The, by the Rev. Fielding Fielding-Ould, M.A. ...	397
Solar Healing, by "Apollonius" ...	496
Spiritualisation of the Science of Politics by Brahma-Vidyā, The, by Bhagavan Das 111, 213, 315, 417, 519	

SUPPLEMENT :

Financial Statement, T.S. ...	...i, iii, v, vii, ix, xi
" Schools " Olcott Pan c h a m a Free	ii, iv, vi, viii, x, xii
Forty-fourth Anniversary and Convention of the Theosophical Society, The ...	... iii, v
Letter to the T.S. on the Liberal Catholic Church, by the President of the T.S. ...	... xiii
Lodges Dissolved ...	... x
New Lodges ...	ii, iv, viii, xii
New National Society ...	... vi, x
Theosophy—Religion as Science, by H. W. Muirson Blake ...	574
Three Objects of the Theosophical Society, The, by W. Wybergh ...	143

	PAGE
Venus, Planet of Love and Beauty, by Leo	
French 	291
Wandering Jew, The, by J. Henry Orme ...	265
Watch-Tower, On the 1, 103, 205, 307, 409, 511	
What Has Peace Brought? by C. Spurgeon	
Medhurst 	25
Whitman—Helper-On of Hope, by Frances	
Adney 	340
World Teacher and Democracy, The, by T. H.	
Martyn 	9



THE THEOSOPHIST

ON THE WATCH-TOWER

OCTOBER 1ST

FOR the first time for many years, the Editor of THE THEOSOPHIST is absent from the editorial chair when the issue of October 1st is being prepared for the press. An interloper is occupying her place, and this interloper does not hesitate to take advantage of the absence of the Chief to use some of the space in the "Watch-Tower" pages for a word or two of loving and grateful homage, in the name of all his fellow-members, to the President of the Theosophical Society, the greatest friend and helper most of our members have ever known, on the occasion of her seventy-third birthday. October 1st is the Theosophist's Day of Strength and Power, the Day of Renewal of Courage, the Day of Grateful Homage to his present Chief, the Day of the Renewal of Purpose. May 8th is his Day of Grateful Homage to the Chiefs of Yesterday. November 17th is his Day of Brotherhood—the Day of the Revitalisation of Brotherhood throughout the world. But October 1st is in many ways, especially to the younger generation, the most living of all the Days, for it is the Day of a

prophet who dwells among us in the flesh, and who is the grandest figure of the last hundred years.

October 1st is also the Theosophist's Day of Reverence. Indeed, he has two Days of Reverence, for February 17th—the birthday of another elder brother, C. W. Leadbeater—is no less a Day of Reverence to every member of the Theosophical Society. Thanks be to God that both these great brothers—though old in years and worn in strenuous service of the world—are still vouchsafed to us, to guide, inspire, encourage. Through every vicissitude of the terrible crisis of an old world's death-throes and of a new world's birth-pangs, our beloved Chief and President has been to us all a wonderful example of the wise man “which built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not, for it was founded upon a rock”. Straight has been her path, sure her purpose, clear her goal, in the midst of the mighty earthquake. Her house has fallen not, for it is built upon the rock of truth; and we who have dwelt in it, or under its protecting walls, have weathered the storm, have withstood the earthquake, and are now ready to go forward upon the new mission in the new world, to help in the building of more beautiful dwelling-places, in the creation of more beautiful surroundings, for the souls of men.

Hundreds of thousands of women, children and men throughout the world are consciously or unconsciously celebrating October 1st with all their hearts, for the soul is ever grateful, even though the body knows not the source of its strength and courage. Hundreds of thousands have gained fresh courage, have lost much pain of doubt and perplexity, have overcome grief and despair, because of a lecture of her's they have attended, because of a chance word she has spoken,

because of a sentence she has written in letter, pamphlet, book or magazine, because of an example she has set, because of an attitude she has adopted. Or those who have heard or read may have carried the truth to those to whom neither of these two opportunities has come. Directly or indirectly, hundreds of thousands—millions we might almost say without exaggeration—have heard the voice of the Great White Brotherhood's beloved messenger, and the grateful tribute of their souls is, on October 1st, placed at her feet, though in the outer world the waking consciousness may be oblivious both of the debt due and of its partial recognition by the Self that knows. Annie Besant has given to the world

Authentic tidings of invisible things;
Of ebb and flow and ever-during Power.

She has, by her own wonderful example, taught us of the

. . . Central Peace subsisting at the heart
Of endless agitation.

She has taught us that all

. . . Sorrows are the tension-thrills
Of that serene endeavour,
Which yields to God for ever and for ever
The joy that is more ancient than the hills.

Above all, she has inspired us to become like those

. . . whom a thirst
Ardent, unquenchable, fires,
Not with the crowd to be spent,
Not without aim to go round
In an eddy of purposeless dust,
Effort unmeaning and vain.

This first day of October we greet her lovingly, reverently, gratefully, and in deep loyalty. May Those Who sent her to us be witness of our gratitude!

* * *

A very useful piece of work, which was started last year in the State of Mysore, has been the Lodge Helpers Committee—an informal body of workers who divide the Theosophical

Lodges' in Mysore among them and pay periodical visits to each, so as to bring to each Lodge a touch of the world outside, and to be a messenger from the brotherhood without to the brotherhood within. Each member of the Committee visits as many Lodges as he can in the course of the year, giving lectures and talks, helping to disintegrate any disruptive forces that may be growing within the Lodge, addressing the children of the members, starting libraries and book-depots—helping generally, in fact, in an unofficial way. There are at present forty members on the rolls of the Committee, and the first annual gathering was held very successfully in Bangalore on the 14th of September. The Committee deserves hearty congratulations and, what is better, imitation elsewhere.

* *
* *

The New Zealand Theosophical Fraternity in Education have sent us a delightful pamphlet, descriptive of the admirable work they are doing in beautiful New Zealand to spread the spirit of Theosophy among the children. With praiseworthy courage our New Zealand brothers have established the Vasanṭa College—happy name—in Epsom, Auckland; and, judging from the beautiful picture accompanying the pamphlet, the Vasanṭa College, Epsom, Auckland, will be one of the school-homes in which we elders shall be glad and thankful to spend our next childhood. The pamphlet says:

The New Zealand Fraternity numbers at present eighty-four members. To form this Fraternity was the clear duty of New Zealand Theosophists, encouraged by the advice of their leaders and the knowledge that the Heads of the Theosophical Society desired Theosophical Society members to make every possible effort towards the furtherance of true Education. We had before us the example of Britain, India, and America, with their Educational Fraternities, but the present New Zealand body really grew out of a nucleus created by the earnest efforts of one devoted teacher in a lonely "back-blocks" school—Miss Lilian Church. Through much labour and attention to detail, Miss Church drew together, by correspondence, a group of teachers belonging to the Theosophical Society, and effected between them a regular exchange of letters describing their teaching experiments, their problems in training their pupils according to new ideals,

and their hopes for the future of education. Later on, a member of this group, another "back-blocks" teacher, Mr. Miller, organised the Fraternity from this beginning, and on a broader basis.

And we cannot refrain from quoting the following extract from an inspiring address by Mr. Sydney Butler, L. R. A. M., Acting Principal of the Vasanṭa College :

Again, the Trust will certainly not allow the children attending its schools to grow up in ignorance of the fact of Reincarnation, ignorance of which has darkened the early lives of so many of our members. Above all things, the existence of the Path of Holiness, and the certainty of the final attainment of every human soul, will be quite definitely taught. We shall impress always upon the receptive minds of our children that man is indeed the master of his fate ; that they, young as they are in body, are yet old in soul, and that they may now take their destiny into their own hands.

Well done, New Zealand !

* * *

A curious, but not, of course, unexpected, result of the Great War has been a changed attitude both towards grief and death and towards cruelty. There is a growing volume of what may be called Theosophical literature, emphasising that wiser and truer conception of life which has been brought into prominence by reason of the fact that the great mysteries of Death and Suffering have been enacted in innumerable homes with terrible, because unfathomed, meaning. But in hardly a single home has courage not vanquished despair, and men and women are knowing the peace and joy which accompanies and permeates all suffering in a noble cause. D. L. I., for example, in his beautiful *Sonnets after Loss*,¹ catches a true conception in the following :

Time has two gifts to offer those in grief
For their lost dead—one is forgetfulness,
With pain and sorrow become something less
Than present pleasure, glimpses faint and brief
Of the dear past ; and this men call relief
And healing ; but the other gift more rare
Is pain that lasts, and with it strength to bear,
And memory, of life's joys become the chief.
Let love be keen to choose the nobler gift,

¹ Published by J. M. Dent & Sons, Ltd., London.

And learn to live with sorrow as a friend,
 Gentle, yet strong, that will admit no drift
 Into forgetfulness. So to the end
 Love shall be loyal and, in spite of pain,
 Find in that loyalty a lasting gain.

*
*
*

In another strain, Norman Gale, in *A Merry-go-round of Song*,¹ inculcates a lesson of love for animals which every Theosophist will appreciate, and which every friend of children should practise and then preach. In the course of one of his poems, Norman Gale says :

I always hope the bird will fly
 So high, so high,
 That not a single leaden dot
 In all the swarm of nasty shot
 Will bring her tumbling from the sky
 To die.
 Don't you ?
 If not, please *do*.

Don't you ? If not, please *do* !

*
*
*

A Toronto School has evolved the following beautiful creed for teachers :

I Believe in boys and girls, the men and women of a great to-morrow ; that, whatsoever the boys and girls sow, the men and women shall reap.

I Believe in the curse of ignorance, in the efficiency of schools, in the dignity of teaching, and in the joy of serving others.

I Believe in wisdom as revealed in human lives, as well as in the pages of a printed book ; in lessons taught not so much by precept as by example ; in ability to work with the hand as well as with the head ; in everything that makes life large and lovely.

I Believe in beauty in the schoolroom, in the home, in daily life, in and out of doors.

I Believe in laughter, in love, in faith, in all ideals and distant hopes that lure us on.

I Believe that every hour of every day we receive a just reward for all we are, and all we do.

I Believe in the present and its opportunities, in the future and its promises, and in the divine joy of living.

¹ Published by Norman Gale, Rugby.

A truly Theosophical creed, the outcome, by the way, of the lessons of the War. Thus, out of pain and suffering, come true insight, peace of understanding and the power of wisdom.

G. S. A.

* * *

Mrs. Annie Besant writes :

The War seems to have drawn together people of different communities, and an interesting proof of this was shown at Wimbledon on August 3rd. It was called a "United Service of Witness to Christ and Thanksgiving". Seven platforms were erected in a line along the Common, facing East, and there were about three congregations to each platform. The congregation from each church or chapel marched to the Common in procession; the Church of England people came with a Cross at their head, the clergy and choir in surplices; other bodies had Crosses or banners according to their ideas. The Priest or Minister came after the Cross or banner, then Churchwardens, Trustees or Committee; then the choir, and lastly the congregation. The Salvation Army Band was on a centre platform and led the singing, conductors on the other platforms taking their time from the Salvation Army conductor. All sang together, and recited "The Lord's Prayer" together. There were three addresses: one: "Am I my brother's keeper?"; the second: "Where the Spirit of the Lord is, there is Liberty"; the third: "If the Son shall make you free, ye shall be free indeed." Such a gathering would have been impossible before the War, and it was surely a good and beautiful thing.

* * *

The programme of the Church Congress, this year, includes, says *The Sussex Daily News*, "practical questions":

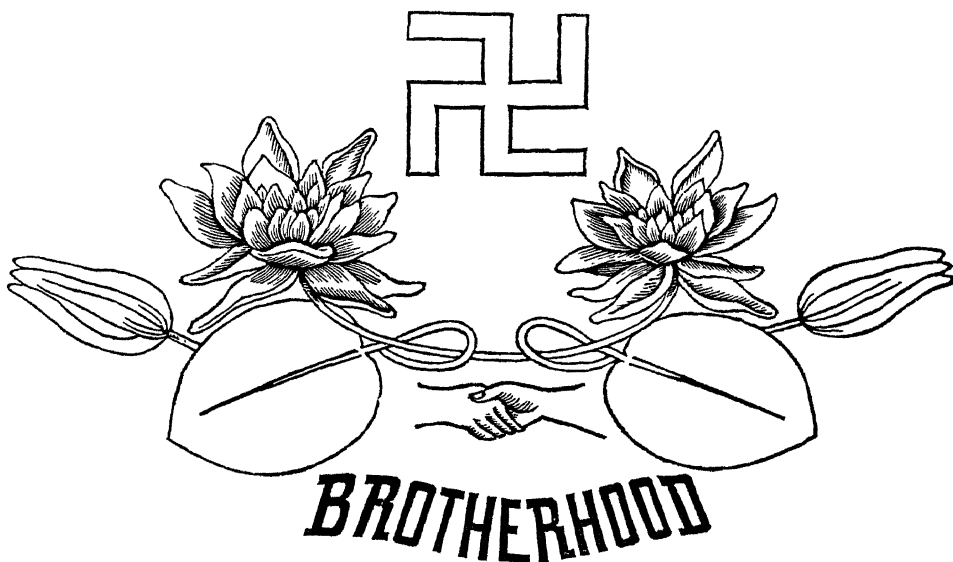
We may expect a pronouncement on social matters comparable with the Report on "the witness of the Church on economics" which created so much interest a few years ago. A scarcely less interesting

sign of the times than the prominence of such questions as housing, is the allocation of a place in the programme to the consideration of Theosophy and Spiritualism. This does not mean, of course, that the clergy are going in for "mediumship" and the substitution of séances for Communion Services. The Spiritualists will doubtless find supporters, and there may be a few Theosophists within the very liberal scope of Anglican comprehensiveness. The great body of Church opinion is, however, strongly against these cults, and the object of putting them on the agenda is doubtless to issue a warning against them.

Whatever may be the object of putting them on the agenda, nothing but good can come from the discussion.

*
* *

We have been having a good many E. S. meetings on Sundays since I arrived in England, and I have already presided at the Annual Conventions of England and Wales, and of Scotland. I am also to preside at the Northern, Eastern, Midland and Western Conferences, and to lecture at various Lodges in towns which we are visiting to speak on India. Theosophy must ever remain our inspiration and form the backbone of our lives, otherwise the burden of incessant labour would be too heavy to be borne. Brighton, Liverpool, Manchester, Sheffield, Bradford, Harrogate, York, Edinburgh, Glasgow, Cardiff, Bristol, Bath, Letchworth, Southend, Blavatsky Lodge, Leeds, Birmingham, Tunbridge Wells, and Nottingham are among the Branches to be visited, and I lecture in the Queen's Hall, London, on the four Sundays in October. The general subject is: "The War and the Future"; the sub-titles: I. "The War, and the Builders of the Commonwealth"; II. "The War, and Its Lessons on Fraternity"; III. "The War, and Its Lessons on Equality"; IV. "The War, and Its Lessons on Liberty".



THE WORLD TEACHER AND DEMOCRACY

By T. H. MARTYN

DEMOCRACY would perhaps be best described as the selection by the people of its own leaders and the recognition that it is necessary to place restrictions upon them when selected. Ultimately that is what it usually resolves itself into. Thus leaders are selected for limited periods, and their powers are defined, within broad limits. The student of Theosophy, accepting its system of race evolution and recognising that the Fifth Root Race more particularly marked the development of the intellectual faculties, would naturally look for some high-water mark of Fifth-Race tendencies in our Fifth Sub-race.

One of the most pronounced tendencies of this stage should be looked for in a profound sense of independence, combined with a good deal of mental capacity, and these seem to be the qualities adapted to—in fact requiring—democratic expression.

When a man is evolved to the fine point of being able to determine so much for himself as is the average man of to-day, what more natural than that he should require the practice and experience of thinking out the wider problems of life for himself, and taking such active part in these wider affairs as is involved in selecting his own leaders and his chief administering officials. Now that we stand at the threshold of a new era, nothing seems more clear than that this principle of democracy is to be closely associated with it. The political autocracies of the world, or what was left of them, have, as a result of the Great War, toppled over one after the other. Those of Russia, Germany, Austria, Turkey, are broken up and never likely to be restored in the form of recent years. True, that of the Roman Church remains, but it has been well shorn of its old powers.

Limited Monarchies with popularly elected parliaments and premiers who are really the responsible leaders, are actually democracies, so that to-day the whole of the West may be said to have adopted the democratic procedure. We go forth, then, to face the culmination of our Fifth Sub-race civilisation, with democracy so well established that even without the Theosophical key he would be a bold prophet who would foretell any recurrence of autocracy—self-appointed leaders, or rulers, with arbitrary powers—at any rate until the time has come for the new Sub-race, in turn, to hand over the sceptre of world-dominance to a successor.

At this particular moment it is of special interest to glance back to the opening years of the era that is now closing. Facts which are rather startling array themselves before us as

we do so. Just what period exactly marks the closing of the old, and the opening of the new age, one does not know, but we can perhaps reasonably assume that the date approximated to the appearance of the World Teacher. That is stated in *Esoteric Christianity* (chap. 4) as corresponding to the twenty-ninth year in the life of the disciple Jesus. The date of the birth of Jesus is given as 105 B.C., so that the World Teacher appears in a physical body in the year 76 B.C.

Here at the outset we are face to face with a set of circumstances strikingly parallel to those of to-day. First, Alexander's wars had finally crumpled up the discredited autocracies of the Euphrates valley, and almost all the world that is known to history was democratic. Rome was mistress of the world, and for some five hundred years had been a Republic. The ideals of democracy had wrought themselves deep into the hearts and minds of all classes of republican Rome, which under their influence, be it noted, attained to the culmination of its power.* In the year 76 B.C., Rome the Democracy had enjoyed undisputed world-dominance for some one hundred and fifty years.

Democracy to the Roman was not a political fad. It was the expression of an idealism of the most practical kind. He was convinced that Autocracy had failed and failed badly, that experience had condemned it, that it had bred tyrants rather than leaders, and had proved an enemy to human progress. The Roman of that day fully realised the value of personal freedom in action, thought, and religion. He knew quite well just how much must be sacrificed by the individual and handed over to the State for the preservation of law and order, and that what was left was ample for personal comfort and the full expression of individuality. It is difficult to find a time when national ideals were more pronounced than in Rome at this time.† They included the meting out of justice to all, allowing the greatest possible latitude to the individual in all

departments of his life, and the offering of similar advantages to the people of other countries who came under Roman protection; and the period is remarkable for its tolerance, freedom and culture.

The word culture suggests Alexandria even more than Rome. About 300 B.C., Alexander is said to have himself stepped out the boundaries of this new city, "the City of Light," as he desired it to be. During its first century or two of life, Alexandria did really become a "City of Light" to the world. Magnificent libraries were formed and a huge university established. To stock the libraries, the writings of every known country were collected. These were not left to moulder on musty shelves, but were translated into Greek. When the World Teacher came in 76 B.C., it was possible for a student with a knowledge of Greek to look up for himself, in the libraries of Alexandria, the ancient history of any country—a privilege denied to us to-day, dependent as we are on inferences based on fragmentary archæological research for our little knowledge of the past.

About this time too, the University of Alexandria was the most prized seat of learning in the world; over 12,000 students attended it, drawn from all races. A long line of University professors include some of the most noteworthy names on record. Archimedes, father of modern physics, was one; Euclid, too, with his system of geometry that we have not yet superseded; also Hero, the inventor of the steam engine—in fact Hero's turbine is the newest improvement in modern steam usage.

Then there were great authors—our childhood's friend *Æsop* belonged to the list—and astronomers. The heliocentric system was taught, as well as much other scientific data that became forgotten in the centuries that followed. It really looks as if a great number of scientific people and inventive minds were brought together in Alexandria by the Powers

behind for a specific purpose. I sometimes wonder if it was intended to make use of their genius *then*, as it has been made use of in this later nineteenth century, and to force progress then by invention, as it is being forced now. As illustrating the masterful ability of these men and their knowledge of mechanics, it may be remembered that by utilising water power and hydraulic machinery in a lower part of the building, the huge gates of one department of the University were opened and closed without contact.

Then Alexandria also stood not only for intellectual accomplishment, but for freedom of thought, practical tolerance, and a marvellous effort to wrest the secrets of the soul from oblivion and reduce spiritual unfoldment—as we call it to-day—to a science. It was the custom of the time for men to form themselves into self-supporting communities for the purpose. Readers of *Fragments of a Faith Forgotten*, by G. R. S. Mead, will remember the author's description of some of these communities, which sheltered such schools as those of the Essenes and the Therapeuts (Healers). The shores of Lake Mareotis, an inland sea to the South of Alexandria, and the Mediterranean Coast, were favourite sites for those communities, which enjoyed protection from outside interference, with all the advantages which Alexandria offered to those of a studious turn.

It was just here, too, on the Eastern shores of the Mediterranean, that the life story of the Great Master is unfolded. It was with the Essenes He spent His youth. It was to the occult literature of the libraries of Egypt he had recourse (*Esoteric Christianity*, chap. 4).

Presumably the main object of the coming, at this particular period, of the World Teacher, was the need of the Teutonic tribes living for the most part in Northern Europe—or the country that would be so described to-day. They represented the young Fifth Sub-race. They stand out at this

time as a physically perfect, virile type, a fit foundation on which to build the finer arts of civilisation, and on which to graft knowledge, culture, and devotion. One may wonder, perhaps, why, if these hardy Gothic people were the ultimate objective, the World Teacher should choose for his physical activity the old-world centre, rather than appear amongst the Teutonic tribes themselves. To this I think we can find an answer. It was from around the shores of the Mediterranean that all parts of the western world were influenced. Rome and Alexandria were pre-eminently the world's pivotal points. Probably it was around these centres that the Christ expected to find those who were to become His immediate disciples. First He must collect together and prepare these, so that they may go forth later as His trained messengers. It may be that, had His life not been prematurely cut off, He would at a later period have transferred Himself physically, with His instructed followers, to the home of the Gothic people; we can only speculate.

What is certain, let me repeat, is that at that time there was practically universal freedom, there was culture of a high order, and there was firmly established democracy. Had Rome retained its ideals of 76 B.C., it would have been its policy to take the young Teutonic peoples in hand, to protect them while they matured, to inculcate in them the same love of liberty and freedom as the citizen of Rome already felt, to develop the democratic method of government in their midst, and finally to take to them the religion which the World Teacher was preparing for them. That this religion was to be a religion of and for democracy, there is every reason to believe. In any other setting it is out of place; events have indeed made of it a ridiculous anachronism, because it has been set in another frame.

The strong light of critical research has shown that care must be taken in quoting scripture to support any thesis, but the

“sayings” ascribed to Christ in the Gospels seem to have survived criticism fairly well and to be more reliable than the more historical records. These sayings throughout breathe the atmosphere of simplicity and unaffectedness. The day of ostentation and show is over. In autocracies, tinsel, publicity, notoriety, quickness to catch the eye of the mighty and the powerful, is a necessary preliminary to a successful career; but under the more sober shelter of democracy, the claiming of privilege must be discouraged; the highest mark of greatness is no longer self-assertion but self-abnegation. The desire to serve others is the new hall-mark of greatness, and those that merit the “well done good and faithful servant” of the Master, are those who have not failed to serve “even one of the least” of their fellows.

The exercise of authority of one over the other is to be discouraged in future. The day even of priestly authority has ended. Speaks the Master :

They [the priests] bind heavy burdens and grievous to be borne, and lay them on men’s shoulders, but they themselves will not move them with one of their fingers. But all their works they do to be seen of men; they make broad their phylacteries and enlarge the borders of their garments; and love the uppermost rooms at feasts, and the chief seats in the synagogues : and greetings in the markets, and to be called of men Rabbi, Rabbi. But be not ye called Rabbi, for one is your Master, even Christ; *and all ye are brethren*. And call no man your father upon the earth; for one is your Father, which is in heaven. Neither be ye called masters, for one is your Master, even Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased, and he that shall humble himself shall be exalted. (*Math.*, 23.)

The spirit of self-dependence in spiritual things, too, is inculcated in a remarkably emphatic form. Mrs. Besant, as its President, had occasion some years ago to remind the Theosophical Society that there were always two pronounced and opposite types of people (see *The Changing World*, “The Catholic and Puritan Spirit in the T.S.”). She explained that one type was appealed to by ceremonial, and the other by the

absence of it. In view of this, one may suppose that the World Teacher assumes that different settings will be given by the different temperaments to His teachings; but whatever the nature of the externals may be, there is no doubt that He thought it necessary to emphasise individual effort, and the establishment by the individual in himself of a holy shrine to which he might retire, and make obeisance to the God within him, without either ceremonial or the intervention of any kind of priest. He advocates private meditation, and Paul further develops this idealisation of the living Christ in the heart. It is this method of reaching Him that has become such a potent influence in the lives of the Nonconformist Bodies which have grown out of the Reformation, and in it probably lies the explanation of the fact that they now dominate the English-speaking world, and supply its virility and strength as it proceeds on its way to world-dominion. Florid and ceremonial settings will therefore attract a type (it may be a great or a small proportion), and will be found necessary by that particular temperament that is able to exalt itself spiritually by their aid; but ceremonial is not Christianity. Indeed the ceremonial at present in use is borrowed from antiquity, and could be adapted to any cult. Listen again to the "sayings":

When thou prayest enter into thy closet, and when thou hast shut thy door pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly. But when ye pray use not vain repetitions as the heathen do . . . your Father knoweth what things ye have need of before ye ask Him.

Self-reliance in judgment, and what may be described as self-determination, is again emphasised in the warning against being over-influenced by self-asserting authorities:

Beware of false prophets which come to you in sheep's clothing . . . ye shall know them by their fruits . . . for a good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit.

The spirit of brotherhood and external equality is referred to again in the following passage, which also illustrates the democratic leaning of the Master's exhortations :

Ye know that the princes of the Gentiles exercise dominion over them, but it shall not be so among you ; but whosoever will be great among you, let him be your minister : and whosoever will be chief among you, let him be your servant, even as the Son of Man came not to be ministered unto, but to minister.

Can we offer any more reasonable explanation of these "sayings" of Christ, I repeat, than that they were part of His intended message to democracy?—the standards, in fact, that were necessary for democracy. It would not be possible to have a political democracy and a priestly autocracy ; the two mutually contradictory influences would counteract each other ; so the priesthood of the future was to be something entirely different from the priesthood of the past. The law of non-resistance seems to have been unfolded to the disciples when they were by themselves, and perhaps was intended to be the law that was to regulate the new relation of the priest to the people.

So like a smilingly sunny spring morning did the new era dawn. It held every possible promise for the future. It provided an environment for the new Sub-race which seemed perfect. Yet the carefully prepared plans went all awry, disaster followed disaster, and the time of promise and accomplishment became instead—or in consequence—a period of miasmatic darkness, of rapine and crime, of ignorance and vice, of tyranny and oppression ; of loss of liberty, freedom of thought, religious tolerance, and of democratic privileges.

The first disaster was of course the interrupted work of the World Teacher, brought about by His untimely death, 73 B.C. The second was the betrayal of democracy by Julius Cæsar, 43 B.C. The third came later, about 150 B.C., when the Christians themselves abandoned their democratic ideals and adopted worn-out autocracy.

The World Teacher met His death at the hands of the priests and rulers of His day. They were not big enough to regard His democracy impersonally. Julius Cæsar was an exceptional man of great capacity, but of "boundless ambition". He posed through his early political life as an ardent promoter and supporter of the more extreme ideals of democracy, but later he intrigued for power, and intrigued so skilfully that he undermined the authority of the honest and truly great Cicero, of Pompey, and four others who may well be ranked amongst the giants of that day. Julius had his reward—indeed it came swiftly. In the midst of the turmoil he had plotted to create, he was, as he had hoped he would be, invited to act as Dictator for a limited and defined period, so that stable government might be restored. He seized the chance to make his Dictatorship permanent, and called himself *Imperator* (Emperor), a term that had become abhorrent to the Roman of his time. His associates slew him for his treachery, and, as Seneca remarks, there were to be found among his murderers more of his friends than his enemies—only accounted for, says Seneca, "because Cæsar's government became, as time went on, more undisguised in its absolutism, while the honours conferred upon him seemed designed to raise him above the rest of humanity".

Unfortunately the assassination of Julius did not restore the democracy; that had been too thoroughly shattered by its arch-enemy, and twenty years of civil war followed Cæsar's death, after which the worn-out people had imposed upon them empire and autocracy; and Rome proceeded to her decline. This was in the year 27 B.C.

The third of the catastrophies referred to was the adoption of the autocratic principle by the Church, about the year A.D. 150. That corresponded to a period when a certain glitter surrounded Roman Imperialism, while personal liberty was still enjoyed side by side with religious freedom, which

Imperialism had not challenged. Renan, one of the best authorities on the early history of Christianity, says (*Hibbert Lectures*, 1880, p. 153) :

History, I repeat, can show no example of a more complete transformation than that which took place in the government of the Christian Church about the time of Hadrian and Antoninus. What happened is what would happen in a club, if the members abdicated in favour of the Committee, and the Committee in turn abdicated in favour of the President, in such a manner as to leave neither the members nor even the elders any deliberate voice, any influence, any control of funds, and to enable the President to say : " I alone am the club."

This sudden alteration in the organisation of the Christian community, about A.D. 150, proves clearly that *up to that time it had been democratic*. Whether there were Popes or not, those who held the highest offices were clothed with no such authority as has grown up around the Papal Seat since this change was made. What we now know as ecclesiastical authority was pirated subsequently, but it is not long before we have evidence that the new system was to menace the liberty of the laity.

Religious tolerance held its own pretty well until about A.D. 220. About then, Ammonius Saccas is the head of a school in Alexandria which studies Theosophy. Among the pupils of Ammonius are Plotinus and Origen. Plotinus was a favourite of the Emperor later on, so that it is clear the Church's power to restrict was limited ; at the same time it was already becoming, or it had become, narrow and ignorant ; for Origen, who was a Churchman as well as a Theosophist, was regarded with suspicion by the Church authorities of his day, because of his great learning. Later in the third century (say A.D. 280), Porphyry, who in turn was a disciple of Plotinus, is found to be bitterly attacking Christianity for its narrowness and intolerance. A little later, we see the Church in its political rôle, one to which its new autocratic constitution naturally disposed it.

The noisy monks of the period made themselves a terrible nuisance to the civil authorities at the end of this third century, and when Constantine, eager for the Imperial throne, but thwarted because of his evil character (he is described as one of the greatest criminals in history, and had a strange mania for murdering his closest relatives), looked round for any sort of support he could obtain, he entered into an alliance with the head of the Christian Church. Civil rights which had been withdrawn from the clamorous monks, were restored to them with other privileges which increased the influence of the ecclesiastical rule, Christianity as then current, was adopted as the National religion, and a partnership was established between the head of the Church and that of the State. What happened to the unfortunate people, as they were ground between these two nether-millstones of autocracy, we know only too well: but there were stages in the downhill progress which are worthy of passing mention.

It was about A.D. 313 that the Church was adopted by Constantine. It quickly perfected its organisation. It adopted the principle of demanding obedience from every person admitted to the sacred profession. "Canonical obedience," we hear it spoken of; and this proved a very deadly weapon in the hands of later Popes. Great things could be and were accomplished as the result of this power, vested in an autocratic head, to dictate to the whole rank and file of the Church. For the ecclesiastical system the plan has proved a fine one; for the people—but it is not well to dwell upon their misfortunes too much. The chief trouble at first was that this secret sacerdotal government had not either soldiers or police to enforce its edicts; it secured these, however, in time.

Around A.D. 330, another disciple of Plotinus made a strong effort to check the growing danger of ecclesiastical authority. This was no less a personage than the great Iamblichus. Iamblichus is now known by another name as one of the

Masters instrumental in founding the present Theosophical Society. He made a big effort to restore equilibrium, and, it may be presumed, not without some hope that the era might still be saved for progress and the evil times pending be avoided. His personal efforts failed, but his spirit lived in his disciple, the Emperor Julian, who actually succeeded in deposing the deformed Christianity of ecclesiasticism, and restoring the old plan of religious tolerance and non-interference. This was in the year A.D. 362. Julian surprised the Christians by not persecuting them in turn; he simply turned them out of their usurped authority, and let them rank with Pagan or other religions, which he himself knew to be cleaner and better than this unholy sacerdotalism. The Emperor also cleaned up Rome in other ways; its public officers were dishonest and lazy; he filled their places with able administrators. In one short year and a half, this remarkable man made perhaps the greatest record in reform actually effected, that history records. Was it that the Great Ones were using a disciple for one final effort, which They supported with every influence They could karmically bring to bear? It looks like that. But Julian died prematurely. The great effort failed. Rome once more passed under the old control.

In A.D. 415, Hypatia, almost the last of the Theosophists, was torn to pieces in an Alexandrian Church, by monks said to have been incited to the murder by the bishop Cyril. The same priest closed the churches of the Noratians, and expelled the Jews from Alexandria. It isⁿ clear that the authority of the Church was now more adequately supported by power, but there was yet more to be done to make that power absolute and supreme.

It had taken from about A.D. 150 to A.D. 415 to break up entirely the influence of the Gnostics (lovers of wisdom) and adequately to protect the Church autocracy from criticism

and effective opposition. Now another step was decided upon, and about A.D. 425 the secret Church conclave adopted the plan of employing spies. These were called by the Latin equivalent "inquisitors". The inquisitors at this time were quite pleasant, friendly people who made themselves agreeable. They sat at the tables of their victims as guests, joined with the people in their pastimes and in their occupations, and their business was to report to the bishops those who had any taint of old-time tolerance or any aspirations for religious freedom still about them. The ecclesiastical boycott, the black list, and the anathema followed.

Meanwhile the Papacy flourished ; it was for the priests the emblem of their power. No other profession offered such advantages as did that of the Church ; for the priest, immunity from taxation, immunity from military service, honour, prestige, power, and titles—all made it alluring. Property, money, wealth of all kinds, flowed into the coffers of the Church. It held at its call all rewards, both spiritual and temporal, for the generous, the pious, the servile. It became the largest landed proprietor in Europe. The ambition of the Popes became a byword. They sought and attained temporal as well as spiritual predominance in the affairs of men, and at one time no authority in the world could afford to affect independence of the world's greatest autocrat, the Pope. Liberty, independence, democracy—all had been crushed. Ignorant doctrines, adopted in place of the knowledge of the Theosophists, were forced upon a public kept illiterate and uneducated. The domestic spies of the fifth century blossomed in due time into the sinister Torquemada of the Spanish "Holy Inquisition," and the masked monks who stretched the quivering forms of uncounted thousands on the rack. The Dark Ages we call them ! How dark they were, can only be sensed when we remember how bright and promising were their opening years.

Now I think we may ask if it is necessary to suppose that the Dark Ages came by accident, or because it had been decreed that there must be a Kali Yuga ; or were they the outcome directly of physical-plane causes, and if so could they have been avoided, and how ? To these questions the facts themselves seem to me to provide the answer : that the Dark Ages did not come by accident ; that they were attributable to physical-plane causes that can be clearly indicated ; and that they could have been avoided.

The *cause* is found, I think, in the deliberate reversal of the plan of the World Teacher for the next step in the path of race progress, by the reversion to and the maintenance of autocracy in State and Church, but particularly of *ecclesiastical authority*, because of its deadly and persistent opposition to freedom. Even to-day most of the political trouble in the world seems to be the result of the plotting and scheming of some secret, organised power. Europe has never been free from it, and probably never will be, until it is recognised that the interests of humanity demand that all the safeguards of democratic procedure be adopted by *every* institution, whether classed as sacred or secular.

It is said that one of the Masters declared that it was difficult to decide whether the Christian religion has done more harm than good, or more good than harm in the world. The good done may be freely acknowledged. Something of the gentleness and sweetness of the Christ lingers about the various departments of Church activities all through the ages. Sometimes great men have arisen in the Church who have championed the cause of the poor and the oppressed, moved solely by the true Christianity that survived its unfriendly environment ; and many things can be remembered to the Church's credit. The evil can be traced to the worn-out system adopted by the Church about A.D. 150, and matured with such unhappy results. No body of men

should be vested with more authority than is necessary for their particular work; that seems a useful axiom, that democracy has already proved worthy of a place in its vocabulary.

To-day all things are ripe for a re-pronouncement of the principles of democracy; and one may almost venture to forecast that they will prove the corner-stone to the new edifice which the World Teacher, when He comes, will raise for the consummation of the Teutonic period, as well as for the new Sixth Sub-race which is being born.

T. H. Martyn

TO OUR CHIEF

ON THE OCCASION OF HER BIRTHDAY

YOURS the clear eyes that see the world's old wrongs;
Yours the undaunted heart, the endless strength;
Yours the true voice that through the thickest fight
Into our very inmost conscience rings.

For you, how feeble are my finest songs,
However apt, whatever be their length!
For who am I to net in words the Light,
To praise one chosen of the King of Kings?

L. E. GIRARD

WHAT HAS PEACE BROUGHT?

By C. SPURGEON MEDHURST

THE pessimist is abroad. Like a bird of prey he feeds on carrion; like a weed he scatters pestilential seed. He shouts in the pulpit, he croaks in the press. To emphasise failure is to hinder progress. It destroys equilibriums. I propose, therefore, to throw a few grains of truth into the other side of the scales, just to balance matters. Let us try and look down at the world from above, rather than only consider that which is visible from our own level. We shall then perhaps find that by the signature of the Versailles Treaty on June 28, 1919, incalculable wealth was poured into the lap of humanity.

1. *On June 28, 1919, a new beginning was made.* "For unto us a Child is born, unto us a Son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." Though poetical, this is a plain statement of what this new Treaty of Peace means. It has not stopped war, the shouting of combatants and the cannonading of guns continue. The Peace thus ushered in is surely a strange and arresting phenomenon. It is unusual, but is it a cause for discouragement? The world has been in travail, and the accompaniments of births are always ugly and sordid. Nature is not æsthetic when she brings forth a new creation. The mother is usually left lying near the portals of death, and has to find her own way back slowly and painfully to the realms of health and life. It is not, therefore, on the pains of the world's present travail that we should fix our

attention, but on the marvel of the Child heralded by so many distressing portents. Heaven and earth have been in conflict, the Powers of Darkness have been contending with the Armies of Light, but the Embodiment of Evil has been cast down, and the Child has been born ! This remarkable occurrence reminds us of an ancient story. "The Earth was waste and void, and the Spirit of God was brooding upon the face of the waters." The Spirit of God cannot brood in vain, and at the end of the "waste" and the "void" we read that "God saw everything he had made, and behold, it was very good". The Versailles Treaty has brought us a new Genesis. Before the tale is ended, shall we not see the "new heaven" and the "new earth" of *Revelation* ?

2. *On June 28, 1919, values were reversed.* "He hath shewed strength with his arm ; he hath scattered the proud in the imagination of their hearts. He hath put down princes from their thrones." The greatest military machine the world has ever seen, has been discredited. In all nations something has happened which will prevent the future being a mere continuation of the past. Ugly things, which cynical indifference kept covered, are now exposed. Reforms hitherto spoken of as utopian, have been commenced. The masculinity of political structures has been destroyed. The inarticulate has become articulate. New nations, with unfamiliar names, have been born. Whole peoples have arisen, whose youthfulness centuries of oppression could not destroy. Hoary-headed China has refused the dictation of Europe and America, and for the first time in that little-understood country the people have successfully coerced their own rulers by peaceful, democratic methods. In China, as in the Occident, there will also hereafter be the beautifying touch of the woman's hand, and the gentle influence of the woman's mind, as man shapes the public destinies of man. Labour, too, is no longer the unrecognised, toiling slave. It has become the

predominant partner, and has even been raised to the dignity of an international recognition. Mists still hang about the horizon ; but the sun has risen, and before his warmth the fog melts.

3. *On June 28, 1919, the world's leaders became known.* The challenge of war has left undisputed the supremacy of the Anglo-Saxon race. England's transformation from a purely naval power into a military people was one of the unexpected unfoldments of the recent cataclysm. America's rejuvenation, when she threw off the incubus of the alcohol habit, is one of the most promising features of the New Age. Much will disappear when drink disappears from the North American Continent, for Canada is not, in this matter, lagging behind the U.S.A. Woman's degradation by man's lust will largely cease ; there will be less manufacture of criminals through economic oppression ; many of the difficulties of securing good government by the democratic highway will disappear. The Anglo-Saxons, with their joint ideals, will be the saviours of mankind. Is this a dream ? The treaty England and America are signing with France, binding them in the event of certain possibilities to spring to the help of the Latins, converts the dream into an actuality. The ending of America's exclusion from world-politics, by her inclusion in the League of Nations, is a big, new thing of tremendous import. Through this rift in the clouds we glimpse the Anglo-Saxon as the world's future Peace-Preserver.

On June 28, 1919, we received much, but when compared with what we had hoped for, we look at it as little. When in the autumn of 1918 President Wilson, in a delicious frenzy for peace, formulated his Fourteen Points, the world clapped its hands for joy. Friend and foe saw a way of escape from the prevailing terror. But darkness soon succeeded to the brief light. The thunder-clouds reassembled. There were

more lightning flashes, the dawning day apparently retired, and night advanced. The spectre of Bolshevism arose in the darkness, and a great fear took the place of the brief relief. We were disappointed, and in the new Treaty the Fourteen Points seem ashamed. But is the Child dead? Have old values been re-established? Rather would it seem that, with the birth, new motives have been planted.

Henceforth the two words Brotherhood and Solidarity will be our guiding-ropes. "Solidarity" means that, while it is recognised that there is no identity of interests in the varying groups now comprising society, there is yet a consolidation of human interests which works for co-operation, even among those who are superficially antitheses, or the exact opposites of each other. "Brotherhood" means the acceptance of the principle that none can have any interests which conflict with the interests of others, but *brothers are seldom equals*. Brothers are co-labourers. This is the basis of the League of Nations, which at present is perhaps as ineffective in its self-defence as the proverbial grain of mustard seed, but which, the parable tells us, "becometh a tree, so that the birds of heaven come and lodge in the branches thereof". Why this little beginning should have so great an ending, I have tried to show in the preceding pages; and even though war should yet succeed war, and cataclysmic revolution should work further havoc, I should still look upon them as but cosmic purges. The world has travailed and is still in pain. The Child has been born and already Herod's sword has been lifted to smite it, but the Forces which overthrew the Lords of Darkness will protect it, and we shall yet rejoice in its benedictions. How any who believe in the perfect Will of God can think otherwise, is beyond my understanding.

C. Spurgeon Medhurst

A LEAGUE OF CHURCHES

By ADELIA H. TAFFINDER

DURING the war there has grown up between the denominations a strong bond of friendliness. Catholics and Protestants have shared the same buildings for their services, and we have read of Jewish Rabbis and Catholic priests assisting each other in the administering of the Sacrament to the dying, in the camps or trenches. Eminent Church dignitaries in America and in England are of the opinion that if this spirit of brotherhood does not subside, it is not impracticable to work for and secure a League of Churches, which shall be in the religious world something of what the League of Nations is expected to be in political life.

The secular Press states that the plan is to be submitted to Pope Benedict by three American Bishops, who sailed from New York early in March to visit Rome and the near East "to arrange a Conference to bring about unity between the Russian, Greek, and Roman Catholic Churches and the Protestant Churches of the world". This is said to be the first time since the reign of Henry VIII that Anglican Bishops have waited upon the Pope.

Bishop Weller, of the Diocese of Fond du Lac, Wisconsin, Bishop Anderson, of Chicago, and Bishop Vincent, of Southern Ohio, are making the pilgrimage to Rome, and Bishop Greer, of the New York Diocese, has this to say of the new plan, which should be interesting to every one who is watching the reconstruction of the world. "Just what the definite agreement between the Churches probably would be, is premature

discussion at this time. The Greek Church and the Russian Church will have to be approached, as well as the Pope, before even a World-Conference on the subject can be held. I hope the plan will succeed." At a gathering of eminent British and American divines, the result of an invitation from the British Group of the World-Alliance for International Friendship through the Churches, the question debated concerned the infusion of a more religious spirit into the League of Nations.

The Rev. Frederick Lynch tells us, in a letter to *The Christian World*, that :

A great task, therefore, remained for the Churches, namely, that of infusing the Christian spirit into the new world-order ; of exhorting the nations to live by a new spirit of goodwill and common interest, even as they adopted the new political organisation which welds them into a great community of nations ; to bring the leaders of the Churches in all nations frequently together that they might learn to know and love each other ; that the Churches of all nations might learn to work together for establishing Christ's rule among the nations ; that perhaps closer unity of the Churches might result ; and, finally, that the Churches in each nation might be fortified in exhorting their own government to be an unselfish and helpful member of the League of Nations.

As embodying this discussion, the following principles were adopted :

1. The World-Alliance contends that the principles of justice and brotherhood apply to the action of nations no less than to individuals ; and as a consequence, general human interests should take precedence of special national interests, and a nation, no less than an individual, must recognise that it lives as a member of a larger whole.

2. Inasmuch as the League of Nations is in effect an attempt to apply these Christian principles to international relations, every effort should be made by the Churches to secure that moral atmosphere in which alone a League of Nations can work successfully ; and they should support such

extensions of the authority of the League as experience may warrant.

3. That we call upon all Christian Churches to support the League of Nations in bringing about as soon as possible an extensive reduction of all military establishments throughout the world and the abolition of conscription.

4. It is incumbent on the Churches, as believers in Christ's gospel of love, to use every endeavour to heal the wounds of the war and promote a spirit of reconciliation between the peoples who have been at war.

5. In the interest of the brotherhood of the peoples of the world it is desirable that the League of Nations should establish international understanding with a view to improve the conditions of labour and raise the standard of life.

6. As no sound national or international life can be maintained where injustice is permitted, the World-Alliance contends that in all the new arrangements now being made it is essential to safeguard the rights of minorities, particularly the essentials of spiritual life, *viz.*, liberty as regards religion and education.

7. Since secret agreements, and the suspicion that such exist, have been a fruitful source of international unrest, the Alliance stands for the principle of full publicity of all treaties and international agreements.

Dr. Lynch reports that this important group of Churchmen agreed that: "The Churches must undertake the task of reconciliation. The Churches of the Allies should first say: 'We are done with militarism; we stand for a League of Nations; if you will disown militarism with us and go in honestly for the community-life of nations, we will work with you for a united Church and a united world.'"

Thus we see that the religious Fraternities of the Occident have been awakening to a keener sense of their responsibilities,

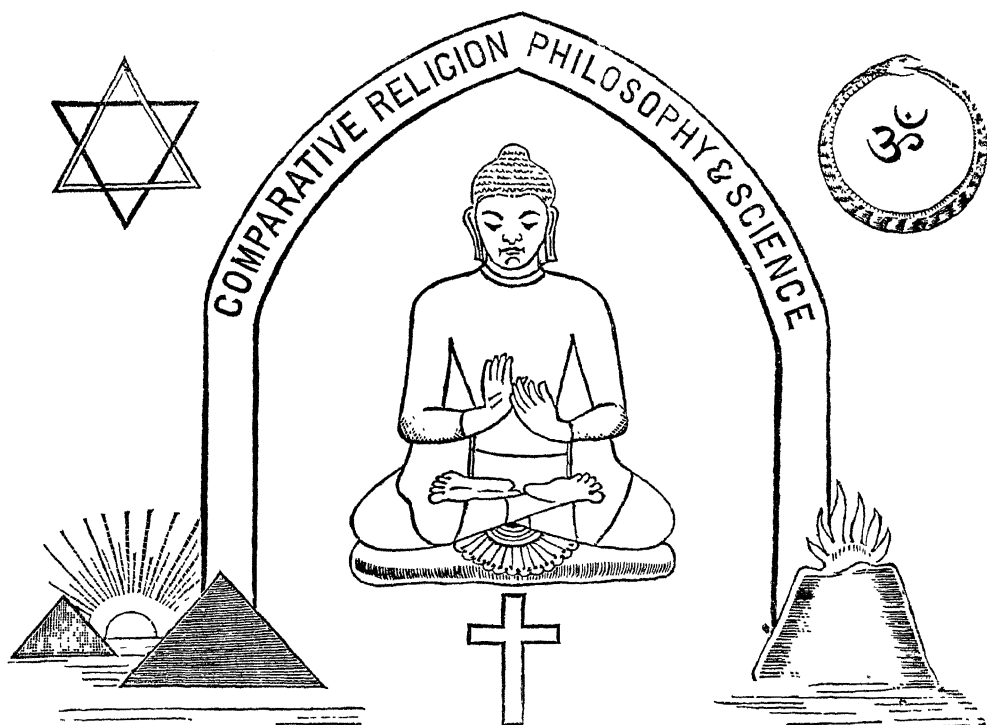
that they have become impressed with the conviction that they must adopt a new attitude toward the world and toward each other, that they have a definite and imperative duty to discharge in the new era before us.

The Baltimore *Sun* comments :

Scores of sermons have been preached on the subject, and one or two inter-denominational meetings have been held, to formulate a scheme by which the forces of religion might be united and consolidated in the task of moral betterment. There have been almost as many plans and suggestions for the attainment of this purpose as there have been for the League of Nations ; and almost as many objections to every one of them as there have been to the proposals of the Peace Conference at Paris.

There is inspiration in the old doctrine of the French Enlightenment, that human nature is an infinitely malleable and plastic stuff. All this is but a joyful sign of the realisation of universal Brotherhood in this dear old world.

Adelia H. Taffinder



FIRST PRINCIPLES OF THEOSOPHY

By C. JINARĀJADĀSA, M.A.

(Continued from Vol. XL, Part II, page 568)

VII. THE EVOLUTION OF ANIMALS

WHEN we survey Nature, we can readily see that by far the greater part of living organisms are to be found not in the human kingdom, but in the vegetable and animal kingdoms. The theories of modern science tell us that there

is a bridge in the evolution of forms from the vegetable to the animal, and from the animal to man ; therefore it is evident that, since man is the highest so far in evolution, all forms lower than man must be tending to his type. The highest type in the animal kingdom, which is nearest to man, is the "missing link"; and the anthropoid apes are the forms now existing which are nearest to this "missing link". On the side of the physical form, we can see clearly enough the transition from the anthropoid apes to man ; but when we consider intelligence in the animal kingdom, there is a serious gap in the scientific conception of evolution. We have certain domestic animals, like dogs, cats and horses, in whom distinctly human characteristics of intelligence and emotion appear ; many a dog in his inner nature is nearer to man than the anthropoid ape. It is obvious that there is no possible transition, on the side of form, from the dog to man ; inevitably, therefore, the high human attributes developed in our domestic pets must be practically wasted, if evolution proceeds rigidly according to the ladder of forms enunciated by science. (Fig. 5.)

In order to understand more thoroughly Nature at her work, we must supplement the conception of the evolution of form in the animal kingdom by the evolution of life, and this latter conception alone will enable us fully to understand the rôle which the animal kingdom plays in evolutionary processes.

All life whatsoever, whether in mineral, plant, animal or man, is fundamentally the One Life, which is an expression of the nature and action of the LOGOS ; but this Life reveals its attributes more fully, or less fully, according to the amount of limitation which it undergoes in evolution. The limitation of its manifestation is greatest in the mineral, but it becomes by degrees less in the plant, the animal, and man. In the evolution of its attributes, it undergoes these limitations in

succession; after enduring the limitation of mineral matter, and there having learnt to express itself in the building of geometrical forms through crystallisation, it next passes on to become the life in the vegetable kingdom. Retaining all the capacities which the Life learnt through mineral matter, as the plant it now adds new capacities, and discovers new ways of self-revelation. When sufficient evolutionary work has been done in the vegetable kingdom, this Life, with all the experiences gained in the mineral and in the plant, builds organisms in the animal kingdom, in order to reveal more of its hidden attributes through the more complex and more pliant forms of animal life. When its evolutionary work is over in the animal kingdom, its next stage of self-revelation is in the human kingdom.

Through all these great stages, as the mineral, the vegetable, the animal, and the human, it is the One Life which is at work, building and unbuilding and rebuilding, ever at work to build higher and higher forms.

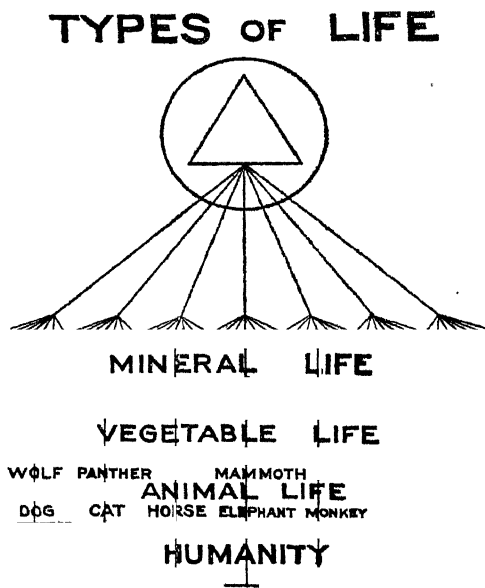


FIG. 56

This One Life, long before it begins its work in mineral matter, differentiates itself into seven great streams, each of which has its own special and unchanging characteristics. (Fig. 56.) The One Source of Life is symbolised in the diagram by the triangle within the circle. Each of these

seven streams differentiates itself into seven modifications. If we represent the seven great streams by the figures 1, 2, 3, 4,

5, 6, 7, then the modifications of each are as in the following table :

1.1	2.1	3.1	4.1	5.1	6.1	7.1
1.2	2.2	3.2	4.2	5.2	6.2	7.2
1.3	2.3	3.3	4.3	5.3	6.3	7.3
1.4	2.4	3.4	4.4	5.4	6.4	7.4
1.5	2.5	3.5	4.5	5.5	6.5	7.5
1.6	2.6	3.6	4.6	5.6	6.6	7.6
1.7	2.7	3.7	4.7	5.7	6.7	7.7

It will now be apparent how the first type of life has seven variants, in the first of which its own special characteristic is doubly emphasised, but in its 2nd to 7th variants its own special characteristic is modified by the characteristics of the six other fundamental types. The same principle holds good with reference to the other fundamental types also, as will be seen from the table. These types are known as the "Rays".

Each of the forty-nine variants of the One Life follows its own characteristic development through all the great kingdoms of life, the mineral, the vegetable, the animal and the human. The type of life which in the animal kingdom belongs to the 3.2 variety, passes from the mineral kingdom to the vegetable kingdom along its own special channel, and is the 3.2 life of the vegetable kingdom ; when the time comes for it to pass into the animal kingdom, it appears there still as 3.2 animal life, and through animal forms which are exclusively reserved for the development of this type of life. When this animal life comes to the stage of passing into the human, it will build an individual of the 3.2 type of human being, and not one of another type. These forty-nine variants of the One Life-Stream follow their forty-nine distinct channels through all the great kingdoms, and there is no mingling of one type of life with another type.

When the forty-nine life-streams in the animal kingdom are ready to pass into the human, each of the seven variants of each fundamental type converges the highest phases of its animal life into a few predetermined animal forms. These animal forms are arranged in the Divine Plan to come into close touch with humanity as domestic pets; and under the influence of the care lavished upon them, the animal life reveals its hidden attributes, and develops them, and passes on to the human kingdom.

We have to-day certain animal types which stand as the doors from the animal kingdom to the human; such types are the dog, the cat, the horse, the elephant, and probably also the monkey. Through these doors the transition can take place from the animal to the human, provided the proper influences are brought to bear on the animal life by the action of man; while the life in dogs and cats is of the highest type along these two "Rays," yet the transition will take place only when an individual dog or cat is developed in his intelligence and affection by the direct action of a human being.

Our domestic animals have been developed out of earlier and more savage types of animal life; the dog is the descendant of the wolf, and the cat of various cat-like creatures, like the panther, the tiger, etc. At the present stage, the life-streams manifesting in the dog-streams of life, the *Canidæ*, will all converge upon the domesticated dogs for the purpose of entering the human kingdom; and similarly the *Felidæ* types of life converge to-day upon the domesticated cat. In future ages we shall have other domesticated animals, which will also be among the forms making the seven doors to humanity.

In the understanding of the evolution of the animals, it is necessary to grasp clearly what is the animal Group Soul. Just as, from the Theosophical standpoint, the individual man is not the physical body, but an invisible spiritual entity possessing a physical body, so too is the animal. The true animal is not the body, but an invisible life which acts to the

animal form as does the soul of man to man's body. This invisible life, energising the animal forms, is called the Group Soul. The Group Soul is a certain definite quantity of mental matter charged with the energy of the LOGOS; this mental matter contains a definite life at the animal grade of evolution, and in that life are retained all the possible developments of animal consciousness and activity. This animal Group Soul was in previous cycles the vegetable Group Soul, and in earlier cycles still, the mineral Group Soul, so that now, when we have to do with it, the animal Group Soul is already highly specialised, 'as the result of its experiences in vegetable and mineral matter. At the present stage of evolution, there is no one animal Group Soul for the animal kingdom, just as there is no one physical type for all animals; just as in the evolution of forms we have to-day genera, species, and families, so have we similar divisions in the animal Group Soul.

Our next diagram, Fig. 57, will give us the idea of the way that the Group Soul works. Let us presume that there exists on the mental plane the Group Soul of some species of animal life; this Group Soul will repeatedly incarnate on earth through its animal representatives. The life of two animals on earth of this Group Soul will be quite distinct so long as they are alive; but when they die, the life of each returns to the Group Soul, and is mingled with all other such returning lives which form

THE ORIGIN OF SPECIES

THE PLANE OF DIVINE MIND
THE ARCHETYPES

The Builders

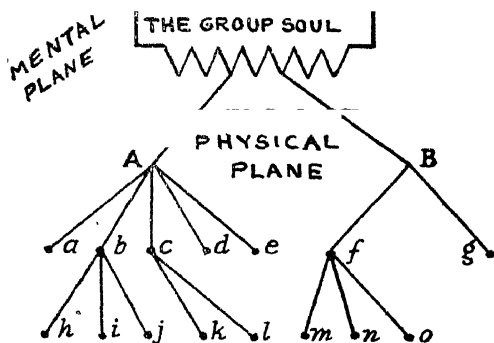


FIG. 57

a part of the Group Soul of that species. Looking at our diagram, if we consider that A and B are two representatives of the Group Soul on the physical plane, then, when they give birth to offspring—A to *a*, *b*, *c*, *d*, and *e*, and B to *f* and *g*, the life ensouling the bodies of the new generation comes direct from the Group Soul on the mental plane. Let us presume that in the litter of A the young animals represented by *a*, *d*, and *e* die quite young, or get destroyed; and also that the offspring of B, denoted by *g*, suffers a similar fate. When these animals die, their life returns direct to the Group Soul, and contributes to its stock of experiences such few experiences as they gained before death. Now we see, according to the diagram, that *b* gives rise to offspring *h*, *i* and *j*, and *c* to offspring *k* and *l*, and *f* to offspring *m*, *n* and *o*. The life ensouling the bodies of this second generation also comes direct from the Group Soul, but it will have impressed on it such experiences as have been gathered by those of earlier generations who had died before the second generation was conceived. As each animal dies, there is thus a pouring back into the Group Soul of the life which ensouled that animal form; and this life, as it returns to the Group Soul, retains as innate memories the experiences it gained in its various physical environments. It is the memory of these physical experiences which expresses itself as instinct in animals; and the consciousness of the Group Soul is slowly changing according to the contributions returned to it by its representatives on earth.

It will be evident that *b*, *c* and *f* survived only because they were able to adapt themselves to the environment of nature, which is constantly changing around them; and *a*, *d*, *e* and *g* died because they were not strong enough to adapt themselves to that environment. The former survived because they were the strongest and the fittest in an environment full of struggle and competition; and being the

fittest to survive, they become the channels of the life of the Group Soul; and they then produce descendants which possess this quality of fitness in a given environment.

In this action of nature in selecting the forms best fitted to survive, an important rôle is played by certain entities in the invisible worlds who are called, in our diagram, the "Builders". These Intelligences belong to a kingdom higher than the human, and are known as Devas or Angels. One department of these "Shining Ones" has as its work that of guiding the processes of life in nature; they it is who guide the struggle for existence, and watch for the development in their charges of those characteristics which are tending to the ideal forms of the species; they arouse the Mendelian "factors" which are so intimately connected with the revelation of the latent characteristics of the life dwelling in the form. These Builders have set before them certain ideal types which have to be developed in nature, so as to serve best the purposes of the life; with these archetypes before them, they watch and mould organisms from the unseen worlds, so as to bring about that survival of the "fittest" which is difficult to explain in the ordinary evolutionary theories.

The struggle for existence is the method adopted by them to test living organisms, and to find out which of them will develop in that struggle those characteristics which build types steadily approximating to the archetypes. It must be remembered that, in the death of any organisms, the life is not dissipated into nothing; that life, with its experiences, returns to its Group Soul, and thence issues later to dwell in another form. Therefore, when we see that out of one hundred seeds perhaps only one finds soil in which to grow, and ninety-nine are wasted, the waste is only apparent, since the life of the "unfit" ninety-nine appears in a later generation as the descendants of the "fit" seed. With this principle of the indestructibility of life before them, the Builders

arrange for a keen struggle for existence in the vegetable and animal kingdoms; and this method, while it brings about a fierce brutality in nature, yet has on the unseen side a most amicable co-operation among the Builders, who have but one aim, which is to carry out the Divine Will, which places before them the archetypes which must be produced in the evolution of forms.

We must now understand how the animal life differentiates itself in its progress to individualisation.

DIFFERENTIATION OF THE ANIMAL LIFE

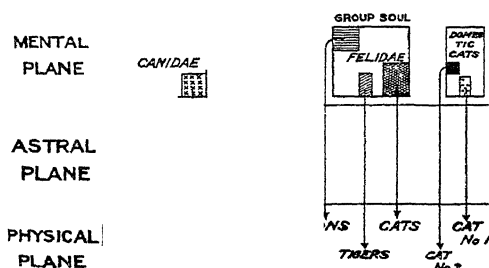


FIG. 58

If we consider any Group Soul, like, for instance, the *Canidæ* (Fig. 58), we shall have that Group Soul existing on the mental plane. Let us presume that it puts out expressions of itself in *Canidæ* forms in different parts of the world. The

differences of climate and other variations in environment will draw out of the individual forms differences of response in the indwelling life, according to the part of the world where that life is being manifested; each form in a country will, as it dies, take back to the Group Soul a particular type of experience and tendency. As time passes and these experiences accumulate, we shall have arising in the Group Soul different nuclei, each segregating particular experiences and tendencies. If we think of any experience as a rate of vibration in the indwelling life, then, where in one mass two rates of vibration are produced, there will be a tendency for the mass to divide, just as a glass cracks when boiling water is poured into it, because the rate of vibration of the inner particles is suddenly made more rapid than that of the outer particles. Similarly we

shall find that, after several generations, the *Canidæ* Group Soul will subdivide into specialised Group Souls of wolves, foxes, dogs, jackals and other varieties. Similarly, the *Felidæ* Group Soul (Fig. 57) will divide, following specialisations of experience, into smaller Group Souls of lions, tigers, cats, etc. In fact, just as genera subdivide into species and families, so too does the Group Soul slowly divide itself into smaller and smaller Group Souls containing more and more specialised characteristics and tendencies.

In this process of the subdivision of the Group Soul, we shall come to a point when a highly specialised, small Group Soul will be the indwelling life of only a small number of physical forms; when this happens, and when the forms can be brought under the influence of man, the transition from the animal to the human becomes possible, and individualisation is near.

If, for instance, we consider the original *Felidæ* Group Soul, we shall, in the course of time, have a small Group Soul which energises one highly specialised breed of domestic cats (Fig. 58); at this stage individualisation is possible. If we consider two cats, No. 1 and No. 2, we shall find that their experiences will vary; we will presume that cat No. 1 finds a home where he is appreciated and much interest and affection is lavished upon him, and that cat No. 2 is born in another home where he is relegated to the kitchen and banished from the drawing-room. Cat No. 1 will, in his favourable environment, begin to respond to the high rates of vibration impinging upon him from the thoughts and feelings of his master or mistress; and even before his death this will bring about such a specialisation in the little Group Soul that that part of the Group Soul which stands as the soul of Cat No. 1 will break off from the rest of the Group Soul. In the case of Cat No. 2, the life in him, when he dies, will return to the Group Soul, there to mingle with all other returning lives.

When Cat No. 1 has so separated himself during life from his Group Soul, the further stages of individualisation can be understood from the next diagram (Fig. 59). The animal

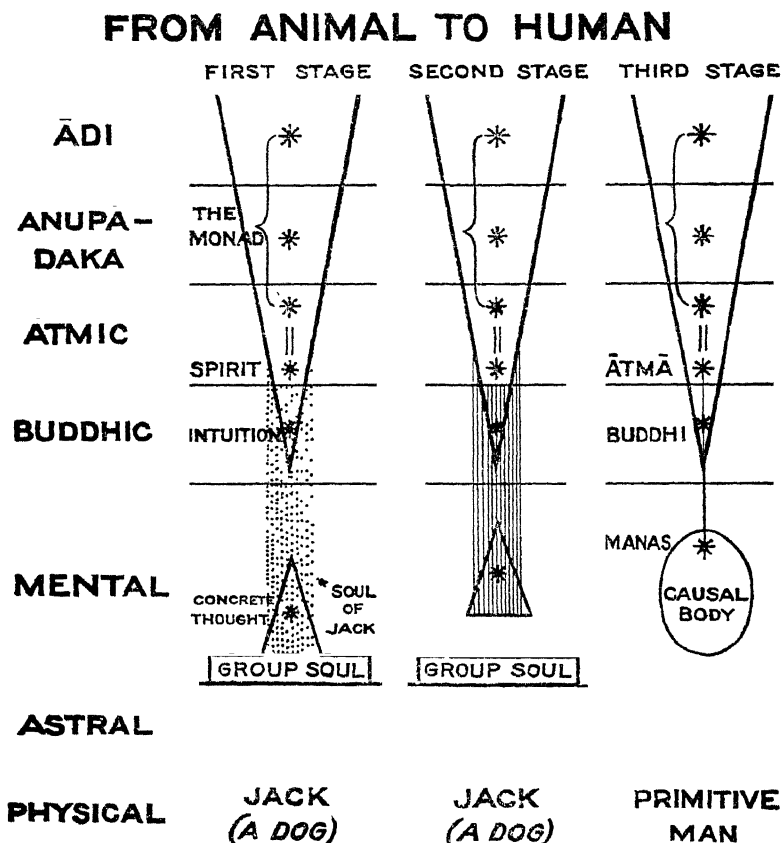


FIG. 59

taken into consideration is, however, not a cat, but a dog, "Jack". Jack was a fox terrier of pedigree and most devoted to his master and mistress, and a great friend of the writer. If we look at our diagram and imagine the Group Soul with Jack in it as a rectangle, then the special affection lavished on Jack will have the effect, which is shown in the diagram, of drawing up a part of the Group Soul into a cone that rises

upwards. The amount of mental matter, which stands as the "Soul of Jack," then slowly separates itself from the rest of the mental matter making the Group Soul, as shown in the third column of the diagram.

Now this specialisation of Jack out of the dog-Group Soul is due, not only to the higher vibrations sent towards him from Jack's master, mistress, and friends, but also to the fact that a Monad, "a fragment of Divinity," is seeking to form an Ego or Soul in order to begin his human experiences. This Monad long ago attached to itself an atom of each of the planes as a centre on each plane, as an "earnest" sent in advance with a view to his future work. These "permanent atoms" were sent out into the elemental, mineral, vegetable and animal Group Souls in succession, there to receive whatever experiences they could. When the "permanent atoms" find themselves in touch with a highly specialised part of the animal Group Soul, like the "soul of Jack," then the Monad sends down from his high plane certain influences in response to the outer work done for the soul of Jack by his human friends. These influences are symbolised in our diagram as the force from the Monad sprayed on the "soul of Jack". The Monad is symbolised in the diagram as the upper inverted cone, and each star in that cone represents the quality which the Monad is manifesting on each of the planes of his activity.

When the "soul of Jack," as the result of the stronger and more divine radiations from the Monad, breaks off from the Group Soul, Jack is still a dog to outer appearance, but he is really in an intermediate stage, as he certainly is not dog nor yet man. This stage is illustrated in the third column of the diagram. The next stage, illustrated in the last column of the diagram, is when, as a result of the increased outpouring from the higher planes by the Monad, the Causal Body is made. What happens can only be described by a simile; if we imagine that the "Soul of Jack," which in the third

column is represented by the lower cone, is like a volume of watery vapour of no precise shape or coherence; if we then think of all this vapour as being condensed into a drop; if we then imagine that into the drop air is blown and a bubble is created; then this is something like what happens to the "Soul of Jack" when the Monad descends and creates a Causal Body. A divine afflatus, which is the energy of the Monad, pours into the mental matter which has stood to Jack as his little soul; that mental matter re-arranges itself into a causal body, to become the vehicle of this "Son in the Bosom of the Father" who has descended to become a human soul.

It should here be clearly noted that in this process of individualisation the animal does not become the human in the same way that the vegetable evolves into the animal; at individualisation, all that has been the highest of the animal becomes now merely a vehicle for a direct descent of a Fragment of Divinity, the Monad. This Monad cannot make an Ego in a Causal Body until all the previous stages have been achieved of experience in the animal and preceding kingdoms; but, while he utilises what the animal kingdom has prepared for him, he is in reality an utterly different stream of energy and consciousness of the Divine Life from what is found in kingdoms lower than man. That is why there is an infinite gap in evolution between the highest anthropoid ape and the youngest individualised soul; in the latter is the life of a Monad, in the former we have as yet only the higher manifestations of animal life.

From the time that the "Soul of Jack" separates itself from his dog-Group Soul, he has in reality ceased to be a dog, though he still has a dog's form. From this point of separation up to the actual formation of the Causal Body there are several stages of transformation. These stages can be hastened by the proper understanding by men of the process of individualisation, so that our animal friends may pass

swiftly to the reception of that Divine Outpouring which makes of each a Soul of Man. One of the greatest privileges in life which men have, is to co-operate with the Divine Plan in hastening the individualisation of the higher animals; but it is a privilege which, through ignorance, only a few are ready to accept to-day. People now take for granted that animals exist to serve men's purposes; though animals are indeed intended to give us their strength and intelligence to help us in the development of our civilisations, yet they exist not primarily for men, but to fulfil their own purposes in the Divine Plan. In our dealings with animals we have to remember that while they give us their strength, yet our first duty is to see that they develop in such ways as hasten their individualisation. In these days we train the intelligence of horses to take pride in speed, that of dogs to develop their cunning in hunting, that of cats to be "good mousers". All this is utterly wrong, for the animals are brought into touch with man to have their savage instincts weaned out of them, and to have the higher human attributes developed in them. Each action of man which utilises the mere cunning of the animal to gratify man's desires, is so much injury done to the evolving animal life. We have yet to learn that, while our superior intelligence and control of nature's forces gives us a control of the animal kingdom, yet that control has to be exercised for the benefit of the animal kingdom, and not for ourselves.

C. Jinarājadāsa

(To be continued)

A LITTLE-KNOWN ORDER OF BUDDHIST MONKS

By PETER DE ABREW

BUDDHISM is no exception to the rule of sectarian differences. There existed, even soon after the passing away of the Buddha and the date of the First Convocation, as many as sixty-two sects of Buddhism, with various shades of thought. Whether such views were held by the Buddha and whether they were preached by Him, formed the basis for much speculative thought and contention by the various sects. Even now, such speculation is rife on those views, and there still exist differences about many doctrinal points. Thus some of the teachings ascribed to the Buddha are labelled as orthodox, and some heretical.

The early historian is indebted for his information to "oral tradition". Transmission of the philosophy of the Buddha, as indeed with all such ancient cults, was through the medium of memorising. Oral tradition thus passed on from generation to generation, until it was collated and written into texts after a few centuries of filtration. It is therefore not impossible for the human memory to lapse when oral tradition is allowed to run for hundreds of years. And it is an open question whether the Buddha did make or did not make such and such statements which were seriously contended by opposing sects.

The Orthodox party ascribe the authenticity of the doctrine they taught to the confirmation given at the various Councils by the Rahats, who were omniscient; while the Heretics remained silent on that point of confirmation by Rahats

and yet insisted on the validity of their version of the doctrine. If we dismiss from our minds the question of the presence only of Rahats at those various Councils—a point which was introduced, we shall take for granted, to support the Orthodox doctrines—we are then faced with one statement against another. Of course it is not the purpose of this inquiry to bring in here the question of “faith”. Both the Orthodox party and the Heretics had followers who believed in the respective doctrines put before them “on faith,” without evidence or proof. It is difficult, therefore, to say what were the actual words uttered by the Master and what were not. The Heretics were named “Vytullya” by the Orthodox party, and we must take it that the Heretics called the “Orthodox” by the same appellation.

The object of this paper is to show that there existed, about two hundred and fourteen years after the passing away of the Teacher, a Chapter of Buddhist monks and their followers, who believed in a Supreme Being or God, in opposition to the other Buddhist sects who either denied His existence, or were sceptical, or agnostic, or were silent about His existence, or thought that it did not serve any useful purpose to discuss such an existence; while the Orthodox party positively denied the existence of a Creator. The conception of God by the Deistic sect was also varied. Some worshipped Him as a personal God or great Teacher, or as an all-merciful Providence; others adored Him as a creative agency or as an intelligent Power pervading the universe. There is no special book, treating on their descriptions of God, but references are made to this subject, as given above, in scattered books of this Heretical sect which were rescued from the ruin and destruction caused by enemy invaders into Buddhist India.

In the *Samanta Pasadika*, the commentary of the *Vinayapitaka*, we find that during the reign of king Kalasoka, in Northern India, this now little-known Order of Buddhist

monks was organised. It was during the same reign that it began its mission—to preach Buddhism on a Deistic basis and proclaim it as the true cult of Buddhism. Visala Maha Nuwara, as its name implies, was a big city with a large population. Here the Deistic sect of Buddhists established its headquarters, with as many as sixty thousand monks. They were actively engaged in their mission, which daily attracted thousands of converts. Missionaries went to the North, South, East and West of India, and proclaimed Gautama the Buddha as the Messenger of God. Temples were built, monasteries were established, and the mission of this sect was a great success wherever it planted itself. In Nepal, Tibet and China it had the largest following.

The opposing sects were getting alarmed at the diminishing number of their adherents and of the success of the Heretic Order. They were much distressed about this, and one day they called a meeting and discussed the seriousness of the situation. They finally resolved to approach the Rahats, who lived in the rock caves of the Himālayas (Pa-vaiya-Rata), submit to them the grave position of affairs, ask for their aid to counteract the influence of the Heretic Order, and obtain from them an expression of opinion on this particular point of the doctrine of the Buddha.

We find in the *Chulla Vagga Pali* that a delegate from the above-mentioned meeting, who was a Rahat named Yasa, was deputed to go to the Himālayas with a petition to the Rahats there. The delegate arrived and submitted the prayer to the Rahats. They considered the appeal favourably, and seven hundred members of their Fraternity arrived at Sattapanni Guha and met in Convocation duly assembled. It is said that the membership of this Convocation was confined to Rahats. This was the historic Second Convocation of Buddhists, when its members, as omniscient Brethren of a high Order, namely Rahats, gave an expression of opinion as to the true

teachings of the Buddha, as they were originally propounded by him.

Thus the hand of authority was set to the doctrine of the Buddha at this Convocation; and, the faithful accepting it, active measures were adopted to preach it and to denounce heretics, and in particular to combat the Deistic theory in Buddhism. Of course there arose many contentions, and the Orthodox and Heretic sects went on their ways with their missions as best they could. Their activities did not relax, nor was the object of the Deistic Buddhist mission crushed out. As a matter of fact, it was very strong in Tibet and Nepal, and from here much work was initiated to spread its doctrine in the northern countries. Nor were its activities suspended in other parts of India. In Ceylon, its missionaries were equally active, and it is recorded that they arrived in the Island during the reign of King Vohara Tissa, about A.D. 350, when Buddhism had already been established in Lanka.

In garb and mien there was nothing to distinguish the heretic from the orthodox bhikkhu, and the members of the Deistic Order were warmly welcomed by the home party, little suspecting the object of the visiting monks. They distributed themselves in the hostels of the Mahā-Vihāra at Anuradhapura, and they made themselves exceedingly agreeable to the resident community of the Vihāra, being to all appearance members of the one and only Buddhist Orthodox Fraternity of the Island. The visiting monks, in the meanwhile, were slowly and quietly spreading among the local monks the tenets of their doctrine, the chief of which was that the Buddha was the Messenger of God. In a very short time they claimed many converts, both from the monks and the laity.

The time was now ripe openly to preach Buddhism as a Deistic doctrine; and accordingly a Chapter of monks, with as many Sinhalese members as were ready to join, was formed,

and the mission of the Deistic sect of Buddhists in Ceylon was set in motion. Missionaries went to the North, South, East and West of Ceylon, and they were very successful in their mission. Anuradhapura and Pollonaruwa were the two strongholds of the new sect, which counted thousands and thousands of converts.

About this time the activities of this sect in India were also very great; there was nothing to stem the tide of its progress. Authoritative orthodox books having been lost owing to enemy invasions, the Orthodox party thought of the Ceylon libraries as the only repository which could supply them with the desired authentic books of the Buddhist doctrine, and hoped that if only they could get them, they would put an end to the spreading of the heretical doctrines in India.

Buddhagoshā was accordingly sent to Ceylon to get copies of the authentic version of the doctrine of the Buddha. He translated the commentaries of the *Pitakas* from the Sinhalese. He also set to work to differentiate the heretic from the non-heretic doctrines. In this work it is said that he was assisted by the Rahats with their omniscient knowledge, thus to give it their *imprimatur*, as unquestionable authority and sanction. He went back to India after accomplishing the object of his mission; his work, however, neither seriously affected the existing state of orthodox Buddhism nor the doctrines of the new sect in India. Adherents of the heretical and non-heretical sects lived in peace and harmony as Buddhists, without any interference on account of sectarian differences, although each party held to its own views and beliefs as right and sacred.

We now come to that period of the history of Ceylon in which the Tamil invasions took place. The Tamils brought with them, as is usual with all conquerors, their own manners and customs, to crush the native methods and conditions existing in the country. Religion was no exception to such inroads, and Buddhism suffered. Its missionary spirit

died, the brotherhood of monks was not supported by the laity, which was more concerned with secular affairs than with spiritual ideals, the monks retired into less-frequented spots, and Buddhism lived more in the letter than in the spirit. Heretics and non-heretics passed themselves off as Buddhists, without any distinction of doctrinal beliefs, and the invading conquerors, if anything, were Buddhists of the heretical Deistic sect.

Ceremonial Buddhism, with many Hindū rites introduced by the Tamils, was more in evidence in the country than the Philosophy of the Teacher. The people were indifferent, literature lost its patronage and culture, and as a result many valuable libraries were lost. Some of them were burnt, and Sitawaka Rajasinghe, the king, was responsible for setting fire to a pile of valuable philosophical works on Buddhism. Books, both heretical and non-heretical, were thus burnt. The doctrine of the Buddha was losing its hold on the people of the country. It was a critical time for the Buddhist Sangha, and its Head, Saranankara Sangha Rajah, lost no time in sending a mission to Siam, beseeching help from that country, which had a Buddhist ruler and a Sangha, to restore the orthodox doctrine in Ceylon. The mission returned with Siamese monks; and orthodox Buddhism in Ceylon was thus believed to be galvanised into life again.

Here comes in a very contentious point with some orthodox sects of Ceylon Buddhists, who do not belong to the Siamese sect. They say that, according to a Sandesa, or a letter received from Siam about this time of the mission from Ceylon to that country, the heretical doctrines of the "Vytullyas" were predominant in Siam. That letter was addressed by Vajara Gñāna, the Sangha Rajah of Siam, to the High Priest Hu-law of Ceylon. It is therefore an open question whether or not the Siamese mission brought to Ceylon the heretical doctrine at that time; to-day, however,

the Siamese sect holds orthodox views. At any rate the Deistic basis of Buddhism is denied by this sect, as well as the orthodox sects in Ceylon at the present time. Vajara Gñāna Sangha Rajah latterly became king of Siam, and he was a great patron of orthodox Buddhism in that country.

The "Vytullya" heretics, after the return of the Siamese mission, were fairly active in the Island, and up to now some of their works, such as the *Vessantara Garjanawa*, *Gulha Vessantara*, *Mihinguprasnaya*, *Anagatha Vansa Kathawa*, etc., are quoted by some of the orthodox as non-heretical authorities. The first of these books speaks of the Buddha as a Messenger of God who appeared on earth to preach His Word, as embodied in the Buddha Dharma. It further speaks of similar Messengers of God who will appear on earth after the Buddha's passing away, to preach God's Word. The *Gulha Vessantara* speaks of King Vessantara as a Messenger of God. The miracles he performed bore ample testimony to his character and status as God's Messenger. The *Mihingu Prasnaya* speaks of a coming World Teacher as the Messenger of God. His name is Diya Sena, or Chief of the world, or of all living beings.

We find that Buddhism is divided into two main sections, known as the "Maha Yana," the Great Vehicle or the Northern Church, and the "Hin Yana," or the Lesser Vehicle or the Southern Church. Apparently this division must have been made after the second Convocation referred to above in this paper. The Northern Church was confined to countries in the northern parts of the then-known world of Asia, and the Southern Church to its southern parts. The Northern Church is the one referred to by the Ceylon Buddhists as "Vytullya" or heretical.

The early missionary efforts of the Northern Church are still found in southern countries, as in the archæological remains of the Buddhist temples of Java. The Bora Buddhur

temple, there, is distinctly northern in its character. Dr. Paul Peiris, of the Ceylon Civil Service, has discovered at Puttur, in the Jaffna Peninsula, some Buddhist remains of temples, etc., and it is interesting to note that Puttur is another way of saying Buddhur. It remains to be seen whether they are typical of the Northern Church. If that be so, we have another additional proof of the visit to this Island of the missionaries of the Northern Buddhist Church from India, to proclaim Buddha as the Messenger of God.

Thus, that a Deistic sect of Buddhists had existed in India, claiming the Buddha as the Messenger of God, is evident ; and that a Chapter of their monks had visited Ceylon, is not denied in history ; so it is not unreasonable to believe that there exist to-day, in this Island, Buddhists holding the views of this little-known Order of Buddhist monks.

Such then is the result of this enquiry into the historical evidence for the visit of Buddhist missionaries from Northern India to Ceylon, to proclaim that Buddha was a Messenger of God. That they did succeed in their mission in this Island, and that an Order of monks, including Sinhalese brethren, was organised at Abayagiri Vihāra, is not disputed ; and that it preached the existence of God, the Dharma of Buddha as His Word, and the Buddha as His Messenger, is a fact worthy of the consideration of Buddhists.

It is said that there are *some* Buddhists in Ceylon who, born as Sinhalese Buddhists, believe in God and the Soul of Man—two problems which the Southern orthodox Church has dismissed from its tenets as heresy—and if the few believers in God and a Soul in Man should pursue their studies of Buddhism from the point of view of this little-known Order of Buddhist monks, much valuable information would be added for the study of Buddhism.

Peter de Abrew

A VOTARESS OF THE SACRED FIRE

WHAT vow is this that thou hast taken now,
And called the Gods to witness ? Know'st not thou
The way is long and lone, and full of fears ?
Through strenuous days and nights without an end,
Wilt thou with dauntless heart still onward wend ?
O faltering one, whose eyes are dim with tears !
Venom-eyed serpents rear their forms of dread,
And ever poison shed.

There wily, wild and cruel creatures fierce
Roam stealthily, and thorns thy feet will pierce.
Wilt suffer all ? O gently-nurtured one !

See ! High hopes spur thee on.
Like R̥ṣhis great wilt thou be staunch of soul ?
Alert, firm, ever faithful to thy goal ?
Can'st thou attain the power to trample foes—
Threats, mocking, shame, and slander undeserved ?
Wilt thou endure with spirit still unswerved ?
O Votaress, too high thy daring goes !

This fire thou kindlest now, will it burn bright
For ever ? Evermore wilt thou recite
“Svas̥ṭi” and “Svāha” ?—let thy life ignite
The flame, and wilt thou feed it constantly
With sacrifice of self ? Can'st ever be
Steadfast in aim ? . . . Fulfil thyself, be blest.
Valiant indeed hast thou thyself confest.

If in the month of flowers the soft wind brings
Strange languors, and in summer evenings
From flute and zither music sweetly rings,
If rapturous tremors thrill through woodland halls
Melodious with the peacock's mellow calls—
Do thou remain unmoved, O strong of heart !
Triumphant over self, free as thou art.
Should storms arise, keep still thy fire alight,
Sheltered within thy breast the live-long night !
Let other women on this earth be tied
With bonds of ease. Thou, thou alone abide
Loyal to hardship, true to vow austere,
Serene and steady, filled with zeal severe,
Of foes the vanquisher.

ANON



MAGIC IN CELTIC FOLK-TALES

By FRITZ KUNZ, B.A. (WISCONSIN, U.S.A.)

(Concluded from Vol. XL, Part II, p. 594)

IV. THE FORMULÆ FURTHER CONSIDERED

II. Hypnotism

HYPNOTISM appears in many and curious guises in the folk-tales. Sleep, wholesale illusion or glamour, mesmerising at a distance, and rigidity, are all accomplished in the tales, usually by druids or other competent agents. But again, confusion in the primitive mind renders difficult a

formal tabulation. If we include rigidity with apparent consciousness, shall we also include the widespread trick of turning to stone? Shall we include the sleep induced by the pin of slumber? What relation has "geasa" to this strange power of hypnotism? Perhaps the examination of a few cases of parallelism may throw new light upon these obscurities. Geasa, it should be noted, is of two kinds, although, according to Campbell, "Irish writers who take the historical view of these traditions, translate geasa by vow or promise. This seems to fix the meaning at magic."¹ But when geasa is a vow it is operative at all times, and the geasa which is purely magical is quite distinct from that, for it is not self-imposed.²

The first kind of hypnotism to be noted is found definitely in the tales which are undoubtedly relatively modern. This is wholesale illusion, or glamour. A juggler, not unlike the Indian juggler or fakir, is engaged in displaying some wonder to a crowd. A new-comer to the audience, carrying an armful of hay, perhaps, cries out that the wonder is only a common trick, and adjures his neighbours not to be deluded. Whereupon the juggler pulls a four-leaved shamrock out of the bundle of hay, and the new-comer becomes subject to the glamour at once.³

But still more common is the sleep produced by a druid, for example. This type, furthermore, is imbedded inextricably in the Fionn cycle and is present in all parts of Celtic Britain. Note the method of the witch, who is a sort of a druid: "Claus began to mutter charms in verse, and to raise and sink his arms with the palms downward." Fionn goes to sleep, but fortunately one of the heroes is at hand and kills the witch. "Fionn awakened at the moment of the witch's destruction." * Unfortunately we cannot try this last experiment

¹ Campbell, Vol. III, p. 31.

² See Hyde, p. 19 and p. 136.

³ See Kennedy, p. 14; Curtin, *Tales of the Fairies*, p. 154. Also Squire, p. 198.

⁴ Kennedy, p. 231.

to-day, but the resemblance to hypnotism is unmistakable, and we may safely challenge the production of any other true human experience which more resembles and better explains this fact. Nor is this fact alone. In "The Three Crowns," "A little man, only seven inches high," prevents three princes by magic from drawing their swords, and steals their ladies, who "stretched out their hands but were not able to say a word".¹

The next example combines telepathy and a kind of hypnotism; Fionn, son of Cumal, again figures. He goes to Locklann to hunt, and agrees to warn those in Eirinn by striking the "hammer of Fiant," if danger overtakes him. They suspect treachery at a feast. "They gave themselves that lift to rise. The chairs stuck to the earth. They themselves stuck to the chairs. Their hands stuck to the knives, and there was no way of rising out of that." Those in Eirinn hear the hammer, they come, and Diamid frees, by magical use of blood, all save Conan, who is torn away.²

Let us turn to our abnormal psychology once more. Hypnotism of individuals as a demonstrable fact, with its phases of simple rigour, consciousness with anæsthesia, unconsciousness in sleep and rigour, compulsion, and the phases of the more truly mesmeric type—all this is too well known to need exemplification. Lower animals can be made rigid by being touched at proper nerve centres—a simple matter with frogs, for instance—and if we do not use magical wands in these tests, it is only because we have not yet found a wand better than passes of hands and the other formulæ of the mesmerist. But, it may be objected, what of the mesmerising of whole numbers of people, and, above all, what of others standing far away from the druid? For the former, one may refer to current accounts of Indian illusionists; and for the latter, here is a passage

¹ Kennedy, p. 43.

² Campbell, V, ii, p. 181.

selected for its brevity from a number of quite successful experiments upon "Leonie" (Madame B.), one of Professor Pierre Janet's subjects. It is an extract from a diary of one of the experimenters. "October 3, 1885.—M. Gibert tries to put her to sleep from distance of half a mile; M. Janet finds her awake; puts her to sleep; she says, 'I know very well that M. Gibert tried to put me to sleep, but when I felt him I looked for some water, and put my hands in cold water'." But several times the patient was made unconscious before she succeeded in protecting herself thus. Can the reader fail to note the resemblance? ¹

III. Cures

Faith-cures have been observed and wrangled over for many a year. The power of the human mind over ailments of the body is forced upon the student of psychology as nothing else is. What relation have such cures to the cures in the tales? Cures by faith are among the experiences of the primitive mind. Indeed, the confines of medicine are being sadly lost in the problems of the relation of mind to body.²

But one type of tale, of which variants are countless, appears so frequently among the Gaelic tribes that its nature is worth noting. It is the world-wide tale of the clever doctor, a sort of companion to the clever thief. But it contains a magical element which, at first glance, seems so wholly impossible that it cannot belong to reason nor be linked with fact or even fancied human experience.

In Campbell's "The Slim Swarthy Champion"³ this passage appears:

They let him in. "Rise up, Carl MacCeochd, thou art free from thy sores," said the Champion. Carl MacCeochd arose up, and

¹ These experiments will be found in Myers, Vol. I, pp. 510—533. Longer cases are frequently better parallels. See also Herbert Mayo's *On the Truths, etc.*, p. 181 ff.

² See *Primitive Psycho-Therapy*, by R. M. Lawrence.

³ Vol. I, p. 297.

there was not a man in Eirinn swifter or stronger than he. "Lie down, Carl MacCeochd, thou art full of sores," said the Champion. The Carl MacCeochd lay down and he was worse than he ever was. "Thou dost ill," said the Carl MacCeochd, "to heal me and spoil me again." "Thou man here," said the Champion, "I was but showing thee that I could heal thee."

Which healing he proceeds forthwith to do. Then in "Neil O'Care,"¹ Neil's assistant "put a crumskeen on the neck of the girl. He took the head off her. He took a green herb out of his pocket. He rubbed in on the neck. There did not come out one drop of blood. He threw the head into the skillet. He knocked a boil out of it. He seized hold on the two ears. He took it out of the skillet. He struck it down on the neck. The head stuck as well as ever it was." Neil tries it alone and fails. His assistant returns in time to save him. This patient is dead for some time, and when revived is *weak*. It appears that the assistant is really a ghost. Many mediums are tired after séances.

Here we have hypnotism, suggestion, faith-cure, and return from the dead. All these the psychologist can parallel to-day, we read. But what of such a wonder as the removal of heads and the replacing of them?² Again it is the garbling of facts by the unorganised primitive mind. Contributory facts and fancies will be found in the realm of the abnormal matters of psychology. Thus hypnotism, used to perform operations anæsthetically, will be found again and again in the annals of psycho-therapy.³ Add to this the phenomena of mediumship, such as we are about to consider, and something approaching the marvellous cure will be found.

Almost a whole volume will be found and can be consulted—to mention but one example among literally hundreds devoted to the so-called dematerialisation of parts of the human body in the trance state—a volume, that is, in this case, which

¹ Hyde, p. 148.

² Cf. Melusine, Vol. VII, pp. 77, 157; Vol. VIII, pp. 30, 122, etc.

³ See Moll, *Hypnotism*, p. 290 ff.

undertakes to prove that the legs of a certain medium were abstracted and replaced during a séance, without harm to the medium.¹ Thus Madame d'Espérance discovered in the midst of the séance that her legs had been dematerialised. She was astonished (as we can well believe !), and requested five people present to verify the testimony of her senses. It was proposed to end the session, but (not unnaturally) she opposed this proposition and requested that the sitting should be continued until her limbs should be restored. A narrator says :

We therefore went on with the séance, and I kept my eyes intently fixed upon the lower part of the medium's body in order to observe the restoration of her members. Without my having seen the least movement of her skirts, I heard the medium say : " I am better already," and a few moments later, she cried brightly : " Here they are ! " (her legs). As for the folds of her skirt, I saw them, so to speak, fill out ; and, without my knowing how, the tips of her feet reappeared, crossed, as they had been before the manifestation.²

This account taxes the materialistic reader's credulity and his faith in human testimony to the breaking-point, indeed ; but if, as is the case, the one-time Prime Minister of Russia and other cultured and intelligent people subscribe to all this and more, and are convinced of its truth, who shall be so presumptuous as to blame the peasant ?

IV. Return from the Dead

The previous divisions contribute something to the consideration of the return from the dead and the *revenant* generally. But the subject is exceedingly complex, and ranges through the whole of the cycle of druid, wizard, witch, fairy, and all the host of small folk. We can only consider the small part which deals with the return in a special way.

The savage forms are well known, and the peasant forms grow out of a firm belief in the closeness of the dead to the

¹ Aksakof, *A Case of Partial Dematerialisation*. The testimony is endless and very interesting.

² This passage appears on pp. 44—45 of the volume, but the whole account is told and retold by witnesses with all the ring of conviction and utter sincerity.

living.¹ Thus in "The Poor Brother and the Rich"² this belief in the return of the dead is taken advantage of by the poor but clever relation. The serious employment of this element is widespread; two or three varieties are notable.

In "Trunk-without-Head," Donal, after some adventures, sees a man without a head in a wine-cellar of a house in which he is staying. Another man also sees the apparition. That night in a haunted house he plays football with ghosts, dances with a ghostly piper, and sleeps with a dead man, who says that the butler killed him for certain hidden gold. Donal accuses the butler, Trunk-without-Head appearing to add evidence; the gold is found and Donal rewarded.³ In "John Connors and the Fairies," John is waylaid and made to sleep for three weeks, and a false John is sent home to be buried. When the real John appears, he has difficulty in identifying himself. He gets into this difficulty because he was dissatisfied with his home.⁴ In "Jack the Master and Jack the Servant,"⁵ Jack buries a corpse out of kindness. He meets a man who becomes his servant, saying: "You gave Christian burial to my poor brother yesterday evening. He appeared to me in a dream, and told me where I'd find you, and that I was to be your servant for a year. Jack undertakes to win the Princess. "At one time the Princess would look sweet at Jack, and another time sour; for you know she was under enchantment." But Jack kills her enchanter and they are married. These are but a few of the variants of the tale.⁶

Equally large numbers of tales of the return of the dead are in the annals of the Society for Psychical Research, and

¹ Routledge, "The Girl and the Doves," is a fresh example.

² Campbell, Vol. I, p. 237.

³ Hyde, p. 154.

⁴ Curtin, *Tales of the Fairies*, p. 6; also Hyde, p. 91; MacCulloch, *The Religion of the Ancient Celts*, p. 132; Lawson, p. 369; for the Greek version, *Welsh Fairy Tales*, p. 44.

⁵ Kennedy, p. 32; Larminie p. 155; Campbell, Vol. II, p. 290.

⁶ These references are sufficient perhaps: Curtin, *Tales of the Fairies*, pp. 23, 73, 110, 127, 144, 147, 180; Larminie, pp. 39, 103; Kennedy, pp. 54, 154, 162, 184; Hyde, p. 166; MacCulloch, *The Religion of the Ancient Celts*, p. 368.

they are too well known to need extensive repetition here.¹ One brief illustration will suffice. General Sir Arthur Becher one night "awoke suddenly and saw the figure of a native woman standing near his bed, and close to an open door which led into a bathroom. He called out: 'Who are you?' and jumped out of bed, when the figure retreated into the bathroom, and in following it the General found the outer door locked, and the figure had disappeared." It was seen three times. On investigation it appeared that "a native Hill or Cashmere woman, very fair and handsome, had been murdered some years before in a hut a few yards below the house, and immediately under the door leading into the bath and dressing-room, through which, on all three occasions, the figure had entered and disappeared".² When this subject also is carefully worked over with the aid of the psychologist of the abnormal, we shall find that within the Fairy and the Pixie beliefs, and in all the rout of spirits from Ariel to Puck, the element of truth and reality is far greater than has heretofore been dreamed.

V. *Psychometry*

A brief word about psychometry may be pertinent. The tales contain many incidents in which apple shares or rings call out to giants to guide them to fleeing victims; the tell-tale harp has been mentioned in this connection.³ What fact or supposed fact is at the bottom of these things? If a medium or a clairvoyant be provided with an object, he can tell, sometimes, what surrounded that object, or some incident connected with it, not known to him by ordinary means. This faculty of psychometry is widespread and interesting, and, we must

¹ See also Camille Flammarion, *The Unknown*, for dozens of cases of all kinds, with corroboration.

² Myers, Vol. II, 382; *Ibid.*, pp. 388—396, for an exceedingly interesting narrative about a long haunting.

³ A ring-calling incident is in Campbell, Vol. I, p. 147.

believe, bears upon the innumerable instances in the tales already mentioned. Therefore these extracts bear forcibly upon our theme.

"There are many incidents in connection with Mrs. Piper's trances which indicate not only that articles which have been worn by deceased persons, but that objects that have been worn by persons still living may afford clues to long-past events; . . . this faculty I have called retrocognitive telæsthesia."¹ And indeed, if there be something in a name, this is truly a fearful and wonderful faculty. So much for the negative side. Perhaps the addition of something like the following to the primitive mind in its state of wonderment, can explain the talking ring and the apple shares. This occurred at Islington:

One evening I paid a visit to Mrs. Brown, and she gave me an Indian letter which had arrived for Mrs. J. W. at the house now occupied by the Browns. Mrs. Brown asked me to transmit this letter to Mrs. J. W. through my brother, who frequently saw a brother of Mrs. J. W.'s . . . I placed it on the chimney-piece in our sitting-room and sat down . . . The letter, of course, interested me in no way. In a minute or two I heard a ticking on the chimney-piece, and it struck me that an old-fashioned watch, which my mother always had standing in her bedroom, must have been brought downstairs. I went to the chimney-piece, but there was no watch or clock there or elsewhere in the room. The ticking, which was loud and sharp, seemed to proceed from the letter itself. Greatly surprised, I removed the letter and put it on the sideboard, and then in one or two other places; but the ticking continued, proceeding undoubtedly from where the letter was, each time. After an hour or so I could bear the thing no longer, and went out and sat in the hall to await my brother . . . [When he came] he went to where the letter was, and exclaimed: "Why, the letter is ticking." The impression which the ticking made, was that of an urgent call for attention . . . On opening it, Mrs. J. W. found that her husband had suddenly died (in India) of sunstroke, and the letter was . . . to inform her of his death.²

A talking bone—especially some people's jawbones—is no more unreasonable than a ticking letter.

¹ Myers, Vol. II, p. 248.

² Myers, Vol. II, pp. 365, 366.

VI. Movement of Objects

After the tale of the ticking letter, the appearance of the movement, without contact, of objects in the researches of the scientist who makes the supernormal his field, will occasion but little surprise. It is a common claim of investigators of mediums that strange and unaccountable breezes play about them. Thus the magical winds that druids commanded have not gone out of business.¹ But objects less fluid than winds are movable by "taradh," as the Highlanders call the cause of the poltergeist phenomena. In the tales we find almost anything movable, as in the houses where the work is magically done.² Thus also the magical rug (or towel in the Highlands) has a nucleus of probability, and the work of the fairies is brought under the scrutiny of the scientist. The "pooka" is the poltergeist *par excellence*, as we see in "The Kildare Pooka". "The servants of Mr. R. used to be frightened out of their lives after going to their beds, with the banging of the kitchen door and the clattering of the fire-irons, and the pots and plates and dishes." The pooka confessed himself, upon investigation by a bold scullery-boy, to have been "a servant here in the time of squire R.'s father, and was the laziest rogue that was ever clothed and fed, and done nothing for it. When my time came for the other world, this is the punishment that was laid on me—to come here and do all this labour every night." He was rewarded with a warm coat, was thus freed, and was seen and heard no more. But the ordinary fairy, as in "Tann-traigh," is also capable in extremity. A herd's wife has a kettle which a fairy borrows occasionally. She said a charm on these occasions to ensure its return. In her absence her husband, through fear, failed to say the charm. The fairy came to the door and, not finding it open, "She went to a hole

¹ Hyde, p. 142, contains this wind.

² See Campbell, Vol. I, p. 179.

that was in the house. The kettle gave two jumps, and at a third leap it went at a ridge of the house." The woman recovered it, and it is taken no more.¹

Only corroboration is lacking to make these cases just quoted like the following instances. The Rev. Edward T. Vaughan, in 1884, was praying at the bedside of a parishioner. "As I was saying the last words of the prayer, we [the woman and myself] distinctly saw a small table, which stood about a yard from the foot of the bed, rise two or three inches from the ground and come down with a violent thump upon the floor, so loudly that the man, who was lying with his eyes closed, started up and asked with some terror what had occasioned it."²

Madame X was accustomed to bandage her own foot every morning. One day she was astonished to feel her hands seized and guided by an occult force. From that day onward, the bandaging was done by all the rules of the art, and with a perfection which would have done credit to the most skilful surgeon of either hemisphere . . . Madame X is accustomed to arrange her own hair. One morning she said laughingly: "I wish that a court hairdresser would do my hair for me; my arms are tired." At once she felt her hands acting automatically, and with no fatigue for her arms, which seemed to be held up; and the result was a complicated *coiffure* which in no way resembled her usual simple mode of arrangement.³

Tables in folk-tales which lay themselves, and such small wonders, do not compare with these, to be sure. But if a table does need something, as in the folk-tale, the famous medium, D. D. Home, could provide it without difficulty.

[Home] then said: "I am going to take the strength from the brandy," and began making passes over the glass and flipping his fingers, sending a strong smell of spirit through the room. In about five minutes he had made the brandy as weak as very weak brandy and water; it scarcely tasted at all of spirit . . . He again raised the glass over his head, and the liquid was withdrawn. He then told me to come and hold my hand above the glass; I did so, and the liquid fell over and through my fingers into the glass, dropping from the air above me.⁴

¹ Campbell, Vol. II, p. 52.

² Myers, Vol. II, p. 504.

³ Myers, Vol. II, p. 124 ff.

⁴ *Ibid.*, p. 533.

VII. Feats of Strength

In "Noal and Chliobain,"¹ the youngest daughter (with the little bannock and a blessing) follows her elder sisters, carrying a rock, a peat stack, and a tree. The giant they see is deluded into killing his own daughter in their stead, and in the pursuit is foiled by the heroine, who makes a bridge out of one of her own hairs. By stealing a comb, sword, and buck of the giant, the lady wins farmers' sons for herself and sisters. In "The Knight of the Red Shield"² there appears a man who can drag mountains. Whence this strength, and why is it in similar tales? Is it possible that the enormous strength of the madman, of the hypnotic patient, can give rise to something similar to all this? That the druids understood hypnotism cannot be doubted; are these tales traditions of such performances, much garbled and in impossible combinations, mixed up with giants which are superior men physically? The speculation is not without its use.

V. THREE PARALLELS IN DETAIL

Having now marshalled the evidence into companies and presented it in the greater relations of whole groups, let us, as the final exercise in the parallels of magic of to-day and of yesterday, turn to three interesting examples in tales where the resemblance is so close that between the accounts there lies almost only the barrier of differing modes of narration and the formalism of the folk-tale, a mere accretion of age.

In "The Daughter of the Skies," a farmer marries his youngest daughter to a "doggy," which becomes "a splendid man". She visits her old home presently, "she was not long at her father's house when she fell ill, and a child was born.

¹ Campbell, Vol. I, p. 259.

² Campbell, Vol. II, p. 459.

That night men were together at the fire to watch. There came the very prettiest music that was ever heard about the town; and every one within slept but she. He came in and he took the child from her. He took himself out, and went he away. The music stopped, and each one awoke, and there was no knowing to what side the child had gone.”¹ This happens thrice; she recovers the children and, later, “spells went off him”.

The modern, calmly told version, also from Scotland, is no less strange.

The following account was given by Miss Horne, daughter of the percipient, in a letter to which Mrs. Horne's signature was afterward added, so that the account, though written in the third person, is really first-hand.

508 Union Street, Aberdeen,
November 25, 1890.

It is thirty years ago now, but it is as vividly impressed on her memory as if it had happened yesterday.

She was sitting in the dining-room (in a self-contained house), which was behind the drawing-room, with Jamie, my eldest brother, on her knee, who was then a baby scarcely two years old. The nurse had gone out for the afternoon, and there was no one in the house but the maid downstairs. The doors of the dining-room and drawing-room both happened to be open at the time. All at once she heard the most divine music, very sad and sweet, which lasted for about two minutes, then gradually died away. My brother jumped from Mamma's knee, exclaiming: “Papa! Papa!” and ran through to the drawing-room. Mamma felt as if she could not move, and rang the bell for the servant, whom she told to go and see who was in the drawing-room. When she went into the room she found my brother standing beside the piano and saying: “No papa!” Why the child should have exclaimed these words, was that Papa was very musical, and used often to go straight to the piano when he came home. Such was the impression on Mamma that she noted the time to a *minute*, and six weeks after, she received a letter saying her sister had died at the Cape, and the time corresponded exactly to the minute that she had heard the music. I may tell you that my aunt was a very fine musician.

(MISS) EMILY M. HORNE.

(Signed) December 11, 1890, (MRS.) ELISA HORNE.²

¹ Campbell, Vol. I, p. 208.

² M----- VV-1 VV - 000

"The Brown Bear of Norway" is a perfect story of a broken vow and penance. But at last the princess regains her prince, who has been transformed from his Brown Bear condition to that of a man.

That evening the prince was lying on his bed at twilight, and his mind much disturbed; and the door opened and in his princess walked, and down she sat by his bedside, and sung :

"Four long years I was married to thee;
Three sweet babes I bore to thee;
Brown Bear of Norway, won't you turn to me?"

"Brown Bear of Norway!" said he, "I don't understand you." "Don't you remember, prince, that I was your wedded wife for four years?" "I do not," said he. "But I am sure I wish it was so." "Don't you remember our three babes, that are still alive?" "Show me them. My mind is all a heap of confusions." "Look for the half of our marriage ring, that hangs at your neck, and fit it to this." He did so, and at the same moment the charm was broken. His full memory came back on him, and he flung his arms round his wife's neck, and both burst into tears.¹

The adventures of one, William Drewry, of Petersburg, Virginia, U.S.A., bid fair to rival all those of the Brown Bear. This gentleman disappeared in a condition of mental derangement, and "*six months after* he was last heard of, he suddenly and unexpectedly appeared at the home of a relative in a distant southern city. He was brought home in a composed but partially dazed condition, able to recognise but few of his friends. He was an entirely changed man—the physical and psychical metamorphoses were quite complete. He was hardly recognised by his friends."² He was taken home and treated, and recovered.

In "Conall," Ferghus, eldest son of the sister of Erin's king, is chosen by the latter as his successor. After a quarrel with his uncle, Ferghus obtains from Alba's king his son, Boinne Breat, and fighting men; the king

¹ Kennedy, p. 57.

² Myers, Vol. I, p. 230.

of Sassun also assists. The king of Erin begets a son with the daughter of a smith. She has three prophetic dreams about one point in Conall's future; these are veridical. Conall is born. Ferghus has killed his uncle and usurped the throne. "The kings had a heritage at this time. When they did not know how to split justice properly, the judgment seat would begin to kick, and the king's neck would begin to twist when he did not do justice as he ought." This befalls Ferghus three times, and Conall frees him each time with good judgments. Conall finds out his parents, sets out to kill Ferghus, and succeeds after much adventure.¹

So much for Conall. The prescience in the tale (veridical dreams) has been discussed. What of the judgment seat, and what of the twisted neck? The following will illustrate it more fully. The Madame X of the case has been mentioned before (page 67). She was subject to the "control" of one (dead), Dr. Z, who was giving advice through the lady, bandaging her foot, and, we must believe, doing up her hair; he had died some time before.

Three weeks after the family's return to —, the phenomena changed in character and gained in interest. The patient had begun to be able to walk without much difficulty, but all forced and voluntary movement of the foot was still painful, although when the movement was initiated by the occult agency no pain whatever was felt. One evening, after the usual séance, the patient felt her head move against her will. An intelligent intercourse was thus set up between the patient and the unseen agent or agents. The head nodded once for "yes," twice for "no," three times for a strong affirmation. These movements were sometimes sudden and violent enough to cause something like pain.

Now as to an illustration of the judgment seat that kicked:

All was going well, and Dr. Z had announced that henceforth his attentions would not be needed, when next day a singular accident threw everything back. Mme. X had mounted with great precaution upon a low chair with four legs and a large base of support,

¹ Campbell, Vol. II, p. 149

to take an object from a wardrobe. Just as she was about to descend, the chair was violently snatched from under her feet and pushed to a distance. Mme. X fell on the diseased foot, and the cure had to begin again. (In a subsequent letter Dr. Z explains that by Mme. X's account this movement was distinctly due to an *invisible force*—no natural slipping of the chair.)¹

Fritz Kunz

THE PAGEANT

GREAT Actor on that stage men call the world,
Thou art the Master Mummer of them all ;
Veiled Presences from some vast Pantheon
Are They that shift the ever-changing scene.
Say, dost Thou weary of the footlight's glare ?
The audiences of Empire, Nation, Race ?
Thou playest for the moment we name " Time "
With Love and Hate Thy many-sided rôle ;
Thou movest in the drama christened " Life ".

The garb of Space is doffed ; the masquerade
Sweeps into silence : Death, the curtain, falls.

O Thou beyond all little worlds and times !
Renew for us that Cosmic Pageantry,
Till all these dim-eyed lookers-on shall know
How brief the interlude wherein we pause ;
Till, trooping back, Thy orchestra shall come ;
Since never in those vast Æonic stars
One music-laden pulse remaineth dumb.

EVELINE LAUDER

¹ Myers, Vol. II, pp. 126, 127.

MERCURY, ANGEL OF LIGHT

By LEO FRENCH

Thus might my soul from star to star
Pass on, till it approached . . . far, far
Beyond the stars, beyond the sky . . .
The Cause of all Star-Harmony :
Till it beheld with star-clear sight
The Meaning and the Soul of Light.

EVA MARTIN

“JOY is the sweet voice, joy the luminous cloud”; surely the quintessence of joy is the fragrance of Mercury’s aura. “Men love darkness, because their deeds are evil.” Say rather, they walk in darkness till enlightened by the Darling of the Gods.

The Initiation of Light is the symbol of transference from death to life. Some there are who affect to disdain intellectual gifts. But it is reason that differentiates man from the animal kingdom—*i.e.*, the light of reason. Mercury corresponds with pure reason, mind *per se*. No ethical quality belongs to mind: hence the importance of “informing” the mental principle in all children, of training the young mind according to its natural bent; ever helping, not compelling; persuading, not demanding. For it is the nature of mind, the offspring of Mercury, to reach out, to aspire “towards the light”. Mercury is the most delicate, subtle, and sensitive of the Planetary principles, with the exception of Neptune.

The lower vibrations of Mars and Saturn, Kāma and Kāma-Manaś respectively, are peculiarly pernicious to the budding Mercurian blossom. Mars poisons with venom,

Saturn with blight. "The fall into matter" expresses the votive pilgrimage of Mercury, first-born among the sons of Light. At first, the ray of sparkling, scintillating æther shines but faintly and feebly within the obscure cavern of the body. The age-long opposition of inertia retards, the crushing weight of material world-consciousness opposes the illumination, for ignorance loves earth's shroud and fears the radiance that exposes delusion. The gradual emergence of light from darkness repeats and expresses a mystic initiation for those whose sight is enlightened by Mercury the Interpreter.

In the various processes of nature, the "natural world," every spiritual event and experience is within and illustrated; yet both language and pictures speak to their own, and are hidden from the multitude, for not yet may the feet of the crowd pass Eden's barrier, where still stand the Seraphim with flaming sword. The gifts of Mercury, however, are multitudinous, and graduated from infantine to angelic consciousness. The word "angel" is peculiarly expressive of Mercury's character. The face of every typical Mercurian, at whatever stage of evolution, is always "bright, with something of an angel-light". This is the intrinsic, pristine radiance, the inheritance of all who own Mercury as Master. The gift of the very self is the offering of Mercury; around all Mercurians who are not in outer darkness of kârmic exile, there lingers an atmosphere of benison, reminiscent of the anointing with light and the crowning¹ of the brow with the chrism of Hermes the Thrice-Blessed. In a peculiar and intimate sense, they "give themselves away"; often appearing idle and useless to those who "measure the value" of each member of the community by the amount of definite, physical, material activity performed, "as per schedule". Not that the children of Light are idle, but, where all Mercury's tribe are winged, it is impossible for a materialistic mind to

¹ One of the rituals in the Mercurian initiation.

comprehend that a swallow and a butterfly are as "useful" in the scheme of things as a bee; for in these ways "their eyes are holden that they cannot see" the use of beauty. The wing of the butterfly, radiant with immortal lustre, burnished with jewelled colour, "made for pleasure" by the invisible cosmic artists—this speaks not to them, for they know not the alphabet of Beauty's Language.

But there are two distinct lines of Mercurian ancestry, true to Mercury's dual nature—positive and negative, masculine and feminine, airy and earthy, respectively, *i.e.*, the Geminians, born between May 21st and June 20th, and the Virginians, born between August 22nd and September 21st. Geminians represent the descending, Virginians the ascending arcs of Mercury. Gemini is the aerial essence incarnating in flesh, Virgo the most transparent, æthereal, "air-filled" veil of matter, the Virgin-robe, the garment of God, the stage of evolution whereat the mortal puts on immortality. The apotheosis of Virgo is shown in the myth of Eros and Psyche; here Gemini and Virgo are united, though Psyche committed the sin against the light, by desiring to see with mortal eyes that which was not yet sufficiently materialised. Many children of Virgo are descendants of the union of Eros and Psyche—earthly messengers, votive ministers and servers, awaiting the transforming touch of Mercury's wand that shall summon them out of earth's darkness into his marvellous light.

The children of Gemini shine and charm: those of Virgo serve the tables of the law; each fulfil their dharma, the inner life-rhythm. Virgo represents the chrysalis stage of the divine butterfly, symbolised by Mercury: here, "the soul sings within her chrysalis of matter," and rightly, for song is the rhythm of ascent. The Virgin Mary, Mother of the Highest, represents the last Virgo initiation-ritual, the planting of the germ of divinity within the

virgin womb of purest substance. He, the Lord of all Creation, disdained not to abide within the virgin's stainless tabernacle. The Master himself, before his crucifixion-initiation, symbolises the divine Gemini, first-born among the Sons of Light, the Beloved Son in whom the Father is well pleased.

He who "goes about doing good," with a child's divine unconsciousness, does the work of Mercury, Light-bringer and Interpreter. "Good" can be "done" along many diverse paths. Here again, the saint and the flower are equal before God. The Madonna and the Madonna-lily are both chalices of the Word made flesh. There are those whose souls remain unmoved by any tone born of human breath, whose spirits thrill at the music of the pines, who hear God in the song of the wind, when that of the word remains as yet unintelligible. The song of the zephyr is a tone echoed from Mercury's golden lyre. There is somewhat of the zephyr and flower quality in representative Geminians; some subtle, intangible emanation and fragrance, an aura and aroma felt and responded to by all who are not impervious to charm.¹ "The sterner virtues of the Stoic breed" should not be demanded of the average human Geminian, for they are conspicuous by their absence. Charm is all too rare, and should be treasured and welcomed; "the smell of violets hidden in the grass" may breathe of hope to some human derelict, whose heart of stone responds to Nature but answers not to spoken ministration.

Light dawns on chaos whenever a son of Mercury is born. He should be cherished and forfended from any materialising or coarsening influence, so far as possible, during childhood. The Virgo child shares this sensitiveness, though the expression thereof is somewhat different, the earthy element of Virgo giving a Native reserve and diffidence, whereas the aerial essence of Gemini in its true, pristine birth-nature (uncontaminated by earth) is free from the curse of

¹ Charm=the emanation of the enchantment of Beauty's presence.

matter, self-consciousness. Gemini is timid and elusive, evasive in decadence. Virgo is shy and self-conscious—Mercury swathed in swaddling-clothes of earth.

Gemini will deceive if terrorised. Virgo closes its petals, and appears blind and dumb, awaiting the touch of gold or silver light that opens the flower, drawing it up to the light—sacred nourishment of the soul—away from the earth, Virgo's place of exile, though often loved as a second home to unenlightened Virgo infant egos.

All children of Mercury, Geminians and Virginians alike, need delicate, subtle discrimination; "the spirit of wisdom and understanding" is the kindred spirit of each; every descendant of the Light-Bringer needs gentle tending and fostering; there is a native frailty and delicacy about every Mercurian blossom born on to this our earth—a "sorrowful star," indeed, to all children of Light. We are blessed by their presence; well is it if we seek to make their exile less a banishment, by our benison of gratitude. Brilliant, radiant ones, who have forsaken, temporarily, the lights of home, to give of their very souls to those earth-dwellers who "sit in darkness and in the shadow of death".

Leo French

THE BAD PRINCE WHO BECAME A GOOD KING

A FAIRY-TALE FOR CHILDREN

By AHASHA

(Translated from the Dutch)

THERE was once a young prince, who reigned over a small kingdom. The king, his father, was dead, and he lived alone with his mother. When I say that the prince reigned, I mean that he signed dispatches; his mother deliberated about everything with the ministers and with the people's representatives. The old queen was a noble-hearted woman who gave herself entirely to her work, and who tried as much as lay within her power to mitigate the poverty and the misery of her country.

But the prince did not win the love of his people; he lived solely for his own pleasure, and was of opinion that all men and animals existed to serve and pamper him.

One day the prince was shooting in the wood with a large following. Suddenly he saw the horns of a stag appear between the trees. That was a sight to attract the prince! Slowly, with his gun under his arm and followed by his dogs, he drew near the poor animal.

The stag turned its head, and with large, soft eyes looked at the prince; then it sprang forward—and again—and yet again, only to stand still again the next moment. The prince continued to follow it. He *would* and *should* have it; he desired it above all things. The stag seemed bewitched. The animal

would stand immovable; but as often as he took aim, it would go forward a little.

For two hours the prince had gone on; he was tired and hungry—and yet he would not give up. But at last he could keep it up no longer. He sat down a moment and noticed that he was quite alone, deep in the wood; even his dogs were no longer with him.

As night was beginning to fall, he looked round to see if he could find a charcoal-burner's hut somewhere, or even a shed. Suddenly he saw, not far off, a grotto, feebly lit by a small lamp. He went to it and looked round once more for his dogs and the stag, but saw nothing. Having come into the grotto he took up the lamp, and while he wondered how a burning lamp could have come into such a wilderness, his eye fell upon an opening in the wall of rock.

Now the prince was a bad boy, but he was brave. So he was not at all afraid, and walked straight to the opening and saw that it was large enough for him to pass through. For one moment he stood undecided, then he went through.

He now came to a small 'passage, and slowly, foot by foot, holding the lamp high, he pushed forward. He noticed that the passage sloped down, and after a quarter of an hour he came to a large, open space. On this open space rose a large castle, all made of black marble. The gateways were of massive gold, the windows of coloured glass.

The prince looked round in great surprise. Such a thing he had never seen before, and muttering to himself he said: "Why have those stupid court dignitaries never told me that such a mysterious castle stood in my country. When I come home I shall dismiss them all."

He went straight on to the castle, and was going through the gate, when he was waylaid by two large lions. With horror he saw that he had left his gun outside the grotto . . . and the lions were already coming near. He did not know what to

do, but held the lamp before him—the only weapon he possessed.

On seeing the lamp the lions started back, lay down, wagged their tails and laid their heads on their paws.

“This goes well,” thinks the prince, and he goes through the gate over the bridge up the stairs, and there he finds himself inside the castle.

The prince was used to magnificence. When he wanted something he bought it, and if there was no money he simply compelled the people to give it him. He lived in a large palace, full of gold and silver, velvet and satin. But such splendour as was here, he had never seen before.

He was in a large hall, in the middle of which a fountain threw up lovely perfumes. Around the fountain had been planted splendid lilies. The floor was formed by mosaics, beautifully inlaid; the ceiling was made of green glass which looked like ice. The walls were of pink marble. Along the walls ran seats of cedar wood and the cushions were of dark red velvet.

He saw several doors, and also a flight of stairs. He at random opened the first door on his right hand, and came into a large room, such as he had never seen in all his life. Here also mosaics formed the floor. The walls were hung with tapestries in the most beautiful tints. The ceiling represented the star-strewn sky, with the full moon in the centre.

Now only did it strike the prince that there was in the room a peculiar light, which probably issued from some concealed fountain, for he was under the earth's surface and so it could not possibly come from the sun, nor from the moon, nor the stars. Here and there under palms stood long seats of pretty, delicate tints, and tables of rosewood, inlaid with mother-of-pearl. The prince also saw a statue, a large, white figure, holding a harp. When he touched the harp, beautiful music streamed through the room. Thus the prince went through

all the rooms, and at last he went upstairs. The whole castle looked as if it must be inhabited, and yet nowhere did he see a living being. Upstairs were more rooms. In one of them was a splendid bed, a beautiful wash-stand, and wardrobes full of magnificent clothes. The prince was so dazed by everything he saw and everything he had experienced during the last hours, that he dared to put down the lamp, undress and get into the bed; "for," thought he, "if only I can first get rested a little, I will go back to-morrow". . . .

How long he had slept, he did not know. But when he awakened he had the feeling that something was in the room—something mysterious—and he felt that a cool wind blew over him. The room was half dark, and then he saw that in fact there *was* something—a giant with a long beard, dressed in dark red velvet. His eyes looked down severely on the prince.

"Well, well," began the giant—and his voice sounded like a peal of thunder—"well, well; who gave you the right to lie down in my bed, my dear, sweet prince?"

"I—do—not—know," stammered the prince.

"Do not know? Do not know? Of course you do not know anything. If you had listened to your mother's lessons, you would have known that beings other than human ones exist on earth. But you just laughed at your mother. Did she not tell you about Giant Karmanas?"

"Yes, she did; but she said Karmanas lived far away, and here I am very near home."

"So he does. Ha-ha! dear, sweet prince, you are now with Karmanas. Yes, you have already been away from home for two years. You are mixing up time, my little friend."

"But did I not follow a stag yesterday, lose my way and see a grotto with a lamp? And did I not come here through the passage?"

"Certainly you followed a stag. / was that stag. You saw a lamp; / had put it there and thus you came to me."

“ Why ? ”

“ Why ? Because I want to cure you of your arrogance, of your disdain of your people. Because I want to teach you to love man and beast.”

“ But why do you want to teach *me* of all people ? ”

“ Because I am the guardian spirit of the people that you are supposed to reign over. And now get up and learn your first lesson.”

The prince rose and would have dressed—

“ Not necessary, little prince—”

The giant looked intently at the prince. The prince felt his body change, and he leapt around like a stag.

He would have said something more, but Karmanas had disappeared, and also the castle, the grotto and the little lamp.

“ Oh, what must I do ? ” sighed the prince, “ what must I do ? I am enchanted ; how do I free myself again ? ”

“ *By patiently bearing the consequences of your deeds,* ” said a voice in the air.

The prince lay down. Tears stood in his stag’s eyes. All this misery he had brought upon himself. All this misery was the consequence of his deeds as a prince ; and once more he sighed.

Then he heard the sounding of a horn. He got up and fled. Too late ; already he had been found . . . he saw men and dogs descending upon him, the report of a gun sounded, he felt a stinging pain, then . . . he was once more in Karmanas’ castle.

“ That has all happened rather quickly, eh ? Nice to hunt a stag, eh ? What ? Not nice for the stag ? No, certainly not ; but have you ever thought about that ? But this is not all ! ”

Again Karmanas looked at him. Again he felt himself change. His arms shortened, his legs gathered together to a tail, and soon he lightly swam through the water as a fish.

He was sorry he was mute, as, but for this, he would have greatly sighed and moaned. He swam far, far away to where the river fell into the sea—he swam, unconscious of what was going to happen. Suddenly he felt a jerk—another jerk—and another; the water flowed away and, with about ten companions in distress, he found himself in a fishing-net. Immediately he was thrown into a bucket of water and sent into town. How frightened he was when he recognised the capital of his own country!

As he had beautiful scales and was considered an exceedingly fine fish, he was given to the queen. And in this way he came into his mother's kitchen. The cook looked him over once more and took a big knife. He wriggled violently; he would have screamed, but could not emit a single sound. Then everything became dark and, opening his eyes, he again was the prince and was with Karmanas in the giant's castle.

"Well?"

"Well? Oh, dear Karmanas, why do you laugh? I feel so miserable and you just laugh."

"I do not laugh at your misery, but because you are beginning to eat humble pie, and this shows that we are working in the right direction. Come, little prince, go along once more."

For a long time Karmanas looked at him, and he again felt himself change. He stood before a small and neat farm which belonged to him. He went in, and his wife and children were waiting for him. His youngest boy crowed and stretched out his little arms to father. The others welcomed him gaily and cheerfully.

They sat down at the table and would have just begun the rice-milk, when somebody knocked loudly at the door.

"Who is there?"

"A tax-collector. Open the door!"

Immediately he opened the door.

"What is it? I have never had to pay taxes, for I only possess a small farm and two cows."

"Possibly, my good man; but the prince has issued a proclamation that of every possession we must give half."

"God! man," cried the woman, "that is not possible; then we should die of poverty. Tell your master we cannot do that."

"You must!"

An hour later, two soldiers came and took away his horse, his cows and his only goat. He stood like a stone. His wife sat sobbing with the youngest child upon her lap, and the two others looked on with eyes large with fright.

"Here is another horse!" laughed a rough fellow, and brandished the eldest boy's rocking-horse. "Take that, man!"

"Father! my own horse, that you have made! Naughty, ugly man!" he continued, to the soldier.

"Give it back," said the captain, and tears stood in his eyes.

The farmer, overcome by so much misery, clenched his hands and flew at the soldier. The soldier drew his sword, aimed a blow and—

"Karmanas!"

"Yes, prince? We are getting on. But now rest."

Karmanas showed the prince into a beautiful room and together they went through the whole castle. Karmanas was now so kind and hospitable that the prince now and then looked at him in great wonder.

"You do not understand, do you?"

"No, Karmanas."

"Well, look here. I love all that lives. So also do I love you. But you will sometimes do bad things, and of this I want to cure you."

At table they were served by spirits, and the food had a delicious taste. They ate neither meat nor fish, and their

beverage was water, which shone in the crystal glasses as if it lived.

The prince did not know how long he had rested—he lived as in a dream.

When rest-time was over, the giant again looked at him intently. He began to shake, for—"what pain or sorrow shall I feel now?" thought he.

He looked round, wondering what it would be. He stood at the gate of his own palace—not as a prince, but as a gate-keeper. Now he remembered how the gate-keeper had once asked him the loan of a hundred florins—he had to pay an old debt.

"No," the prince had answered. "What! Pay an old debt? You must just live more economically."

Sorrowfully the man had gone—and now? Now the prince was there himself in the place of the gate-keeper. He went home and found wife and children in the greatest misery. The man to whom they owed the hundred florins had threatened to sell all the furniture; and if this happened, the children would have no bed to sleep in.

"Ask the queen to help you," sobbed his wife.

He went to the palace and was admitted to the queen. He threw himself at her feet and beseeched her to help him.

"You want a hundred florins? There, good man, here is my chain; sell it."

He kissed her hands and tears came into his eyes. Tears of repentance for his life as a prince. For now, for the first time, he saw how good his mother was.

Then a terrible wind blew through the room, and with the wind Karmanas came, large and imposing.

"Here, Queen, here is your son—I hope for ever cured of his failings."

Karmanas disappeared; and when the prince had regained consciousness, he stood before his mother.

The queen at first thought she saw a ghost, for the prince had been considered dead. Ten years had passed since his disappearance. Under the queen's reign everybody had been happy.

"Are you my son in his earthly body, or are you a spirit?" said the queen, looking at him with piercing eyes.

"I am your son, your own child—dear, dearest mother—and I implore you to forgive me."

"Do not implore *my* forgiveness, my boy. I am your mother and have always loved you, however bad you were," said the queen, kissing him. "But implore the people's forgiveness."

The prince went on to the balcony and spoke to the populace. He told how he had been with the giant Karmanas and how he had learned much, and he implored the people to forgive him. When they saw his repentance, they forgave him and he was allowed to take part in the government of the country. After his mother's death he was solemnly crowned, and shortly afterwards he married a sweet young princess. They were very happy; and this happiness was duly added to when his wife bore him a son.

Ahasha

CORRESPONDENCE

“THE TEN COMMANDMENTS”

THE article “The Ten Commandments,” published in the September number, contains some erroneous statements about Buddhism, which perhaps you will allow me, as a Buddhist, to correct.

The writer seems to be confusing “The Ten Abstinenances” of the Buddha with the Ten Commandments of Moses. There are no “commandments” in Buddhism. The devotee or lay-follower of the Buddha, having adored the name of the Buddha, takes “refuge” in the Buddha, the Doctrine and the Order of Mendicants, and then says : “*I undertake to refrain from taking the life of beings, stealing, unlawful sexual intercourse, lying, and the use of stupifying drugs (intoxicants, etc.).*” These are the Five Abstinenances.

More earnest devotees add three others, *viz.*, eating after noon, musical entertainments, perfumes, etc., and sleeping on luxurious beds ; also the third Abstention is altered to “from all sexual intercourse”.

To these Eight, the mendicant or *bhikkhu* adds abstinence from defamation of others, idle talk, indulgence in fairy-tales, merchandise, cheating, handling money, etc., etc., practice of magical arts, astrology, etc., etc.

So that it is futile to suggest that an eleventh, twelfth or even hundredth “commandment” may be “exoterically” elicited. The *Ten Fetters* which have to be cast off during the progress of the aspirant on the Eightfold Path, cover every possible hindrance, and enjoin every possible virtue that can be imagined.

I must object, therefore, to any attempt to find an analogy between the Mosaic Decalogue, drawn up for a people entirely different by temperament and belief, and the Buddhist Method.

Again, I wish to point out that the writer of the article mentioned has given a very strange version of the Eightfold Path, not to be found in any Buddhist Scripture. The Buddhist Eightfold Path is as follows :

1. *Perfection of Views, i.e.*, belief in the Buddha’s three essential points : impermanence of all compounds, the pain (ill) attending such existences, the non-existence of an Ego, and in Karma. All Buddhism is contained in the *Four Āryan (Noble) Truths* : The *evil or ill or sorrow of all existence* ; the causes of it ; the fact that there is a ceasing of it ; which is : The Eightfold Path. This is the meaning, says the Buddha, of *Perfection of Views*.

2. *Perfection of Thought* (the constant direction of the thought to meritorious ends).

3. *Perfection of Speech* (truthfulness, kindliness, usefulness).

4. *Perfection of Action* (needs no explanation).

5. *Perfection of Means of Living* (i.e., abstinence from the "evil" life of, e.g., butchers, weapon-makers, distillers of liquor, etc., etc.).

No. 1 is a preliminary essential. Nos. 2, 3, 4, 5 are only conducive to making the final effort, viz.:

6. *Perfection of Effort or Exertion* to attain the last two, i.e.,

7. *Perfection of Mental Concentration* (Sati, one-pointedness), which alone leads to

8. *Perfection of Mental Balance* (Samādhi).

There is nothing here about *Purity* (as such), nor can I understand how the writer has got hold of "*Right Loneliness*" for the seventh step. *Vivēka* (Pāli) in Buddhism always means "loneliness" and not "discrimination," as in Hindūism, but *Vivēka* is not a step on the Path. It is considered an essential for the recluse before entering the Path.

On p. 572 the writer says: "A religion combining Christianity, Judaism and Muhammadanism could be strong enough completely to dominate all others and be a World-Religion indeed. Is it too much to hope for this?" I reply: "It is indeed too much for the poor Hindus and Buddhists!"

I may add to this that the only three races which profess Buddhism proper, are the Sinhalese (of Ceylon), the Burmese, and (to some extent) the Siamese. Of these, the two latter are certainly Mongolians and Fourth-Race people, like the Chinese, Japanese and Thibetans, who are the followers of a debased form of Buddhism (if it can be called Buddhism at all). The Sinhalese are descendants of a pure Aryan race from North India, and, as they form the majority of professing Buddhists, it is wrong to say that Buddhism is "suitable [merely] for the remnants of the Fourth Race".

I note that the writer says (p. 577) there are *really* twelve or fourteen (?) commandments. Why not *thirteen*? Because thirteen is, I suppose, an unlucky number!! But why not have twenty or thirty commandments while we are about it? Surely the sages who issued them knew what they were about. I am not forgetting that Jesus is said to have said: "A *new* commandment I give unto you . . . etc." (to the Jews). But this injunction of Love, Friendliness (*Metta, Maitri*) and Compassion is a commonplace in the Buddha's teaching, and is not at all extra, esoteric, or something extraordinary.

“ WHY NOT RECONSTRUCTION IN THE T.S. ? ”

I GATHER that, as one might toss a stone into a pool and depart, leaving the eddies to swirl as they will, Mr. Arundale has thrown a stone—it may, perhaps, have been a loaf of War bread—into our intellectual pond and (practically) departed, leaving behind him widening circles to ruffle our surface.

Now I am in the happy position of having an open and unruffled mind on the points at issue, because I have not myself read either what Mr. Arundale himself said (though I propose to give myself that pleasure in due time) nor what the riplers have subsequently tinkled. In this true sense, then, I may justly claim no predisposition arising from the influence which would doubtless move me, were I to read. And not only is it true that, though a thousand men may agree upon a subject, if they know nothing about that subject their opinion is of no value; but it is even more true that the opinion of one man who knows nothing about a subject is very much less troublesome than that of the thousand equally ignorant, for the one man can be more easily enlightened than the thousand.

Now the question which I understand is at issue, is one of the kind where any random thousand men (man here to be taken as embracing woman) can hardly be expected to know anything. In regard to the broad aspect of the matter, even Mr. Arundale may be regarded as of no more value as an expert than you and me, just as his somewhat advantageous position as compared with me in respect to height and weight, is of small moment when referred to the diameter and mass of the earth. The difference is negligible. Even if we grant him—as I do—a little more knowledge of what, in fact, the Masters are, that knowledge again, as compared with the main unknown factors in the problem, grows small, approaches zero as a limit, and may be disregarded in applying any formula.

The unknowns are rather numerous. It is about these, as usual, that the excitement rages. Nobody gets warm in a discussion of known facts. But we all like to air our views on matters which cannot be settled. That the moon *is*, for instance, even the stone blind are prepared to admit. The trouble, of course, is to get everybody agreed as to whether it is or is not green cheese. With Mr. Chesterton I am inclined to think it is not. I myself, after much consideration of the problem, conclude that the moon is the eye of a sleepy Cyclops who manages laboriously to open it once a month. When he sees that this world of ours has grown no wiser, he closes it wearily and sleepily. It is true that the eye seems to be blind; but that is no matter, as lots of people constantly look at things with *two* blind eyes—and of course see much less than they would see if they closed one, and very much less than if they never tried to look at all, but tried some other sense or non-sense instead.

Everybody who believes in Brotherhood and Evolution (spiritual and physical) must logically go on to concede the *possibility* of Bigger

Brothers. Whether Evolution has as yet succeeded in producing any, or whether we are ourselves the Finest Thing Going, may, of course, be a question. If we are, some American ought to be hired to speed up Evolution a little. If we are not, then anyhow Those who *are* are part of the Brotherhood we all, I take it, acknowledge.

There may, of course, be some very excellent people who believe that they believe in the existence of the Brotherhood fact and the Evolution reality, but who do not acknowledge (except in words) that they are not the Finest Thing Going. And there may well be a much larger number whose working modesty compels them to acknowledge the possibility of Greater Ones in general, but who are very loath indeed to acknowledge that anybody (living) is in a better position than they themselves are to know something of them as Persons.

Except a few blind men, we all see the moon. But the question is: Do some of us really know more than others what the moon is and does? I think so. As to compulsion and exclusiveness, the suggestion, if any, is idle. Nor do I, for my part, propose to argue with people who hold convulsively to the green cheese theory and abominate me and my eye-of-Cyclops theory. That would be a cruel waste of time when there are so many, many blind men outside our circle who cannot see at all if we do not give them Light.

ONE OF THE THOUSAND

QUARTERLY LITERARY SUPPLEMENT

Psychic Science, An Introduction and Contribution to the Experimental Study of Psychical Phenomena, by Emile Boirac, Director of Dijon Academy. Translated by Dudley Wright. (William Rider & Son, Ltd., London. Price 10s. 6d.)

This work, originally published in French under the title of *La Psychologie Inconnue*, represents a distinct advance in the scientific investigation of psychic phenomena. Not only are the cases chosen for description of an unusually remarkable type, but the position taken up with regard to the whole field of abnormal psychology reveals a widening process in scientific thought which augurs well for the future and forms the most interesting feature of the book. Moreover, this breadth of view is not reached at the expense of any precision of reasoning or strictness of observation. Professor Boirac's methods are as scrupulously scientific as those employed in any of the conservative branches of science, but he boldly applies the test of scientific scrutiny to problems that have hitherto been generally regarded as beyond the boundaries of legitimate solution. His justification is well expressed in the following epigrammatic paragraph :

Let us preserve ourselves from thinking as certain savants seem to do, that two kinds of facts exist in nature, scientific facts and those which are not scientific, the first alone worthy of being studied, the second heretical and excommunicated, to be regarded with indifference or contempt. A fact in itself is not scientific—it is real, natural, or it is nothing. It is we who make it scientific when we have learned how to discover its properties, relationships and the necessary and sufficient conditions for its existence. For some kinds of facts the work which is incumbent upon us is found comparatively easy, for others it bristles with difficulties of all kinds ; but the latter are neither more nor less scientific than the former.

Then, referring to certain experiments in the “ externalisation of motricity,” he continues his forcible appeal for freedom from the prejudices of conventional science :

The whole question, therefore, is to know if the facts which Colonel de Rochas relates to us actually exist. If they do, we ought to take them as nature has given them to us. Why should nature be compelled to subject itself to our convenience and bow to our comfort ? Can we observe or reproduce at will all astronomical phenomena—for example, the transit of Venus across the sun ? Rare or frequent, exceptional or usual, capricious or regular, a fact is a fact ; it is for us to study and discover its law. When this law becomes known, what appears to us to be rare, exceptional, or capricious, will become frequent, usual, and regular.

Next to this fearless receptivity of attitude, the most prominent characteristic of the book is its consistent championship of the once-scorned hypothesis of a psychic force radiating from the body in the manner of the "animal magnetism" posited by Mesmer. This force, the admission of which has been so strenuously combated by the schools of Braid and Liébault, is regarded by Professor Boirac as the basis of the phenomena allied to telepathy; he does not dispute the results of hypnotism and suggestion, but he disproves the claims of their exponents, that all abnormal psychic phenomena can be accounted for by these means, by eliminating their influence from those of his experiments which are intended to ascertain the existence of animal magnetism. The following is a striking example of one of these experiments, which by its impromptu nature precludes the possibility of suggestion conveyed to the subject through the sense-organs.

One Sunday afternoon in January, 1893, on returning to my house after a short absence about three o'clock, I asked where Jean was. I was told that having finished his work and feeling tired he had gone to lie down. Going into my room I saw that the door which opened on to the landing was open. I went towards it noiselessly and remained on the staircase, looking at the sleeper. He was lying fully dressed on his bed, his head in the corner opposite the door, his arms crossed on his chest, his legs placed one over the other, his feet lightly hanging over the edge of the bed. I had been present the day before at a discussion on the reality of magnetic action. I thought I would make an experiment. Standing on the landing at a distance of about three yards, I extended my right hand in his direction and at the height of his feet. If we had been in the dark and my hand had held a lantern, the light would have fallen on his feet. After one or two minutes, or probably even less, I slowly raised my hand, and to my great astonishment, I saw the sleeper's feet rise together by a muscular contraction which began at the knees and followed the ascending movement of my hand in the air. I repeated the experiment three times and the phenomenon was reproduced three times with the regularity and precision of a physical phenomenon. Amazed, I went in search of Mme Boirac, asking her to make as little noise as possible. The sleeper had not moved. Again on two or three occasions his feet were attracted and raised by my hand. "Try," Mme B. said to me in a low tone, "to do it by thought." I fixed my eyes on his feet and they slowly rose. Incredible! The feet followed the movements of my eyes, rising, stopping and descending with them. Mme. B. took my left hand and with her free hand did as I had done myself; she succeeded equally with me; but when she ceased to touch me, there was no result.

Viewed from the standpoint of animal magnetism, says the author, human beings may be divided into three classes: (1) operators, who emit psychic radiations; (2) neutrals, or non-radiating conductors, who are able to transmit radiations but are not affected by them; and (3) subjects, or non-conductors, who arrest the radiations and manifest their effects. He is himself undoubtedly a powerful member of the first class.

The varieties of phenomena analysed in this book, such as the inducing of sleep at a distance, are numerous—too numerous, in fact, to summarise intelligibly in the space of a review; but perhaps none

are more instructive than the case of apparent transportation of the senses described in Chapter XIII. Here a young man, who had never previously heard of such a possibility, gradually finds that he can read ordinary writing through his finger-tips, his eyes being securely bandaged. The inferences drawn from this series of experiments throw an extraordinary light on the probable development of the sense-organs, and would alone be enough to explain Professor Boirac's reputation as a scientific thinker. But the book is one to be studied from beginning to end—especially by Theosophists who wish to keep in touch with the rapid strides that science is now making in its exploration of the powers latent in man.

W. D. S. B.

Spiritual Reconstruction, by the Author of *Christ in You*. (John Watkins, London. Price 2s.)

This little book contains directions given by an entity "on the other side," for the spiritual reconstruction of the world. The messages are said to have been "received and written down" between June, 1916, and March, 1917, but no further explanation is given as to the method or circumstances of their transmission.

The first steps towards spiritual reconstruction must, we are told, be taken from within, by the creation of a new consciousness. Universal Brotherhood must be proclaimed, no longer in a vague, but now in a definite way, with strong faith. A great part of the work is allotted to women, who "will be organisers in all the departments to which they essentially belong". Several prophecies are made for the near future in connection with recent events. For instance, Russia is said to have prepared the way for a new race by abolishing drink, and, we are told, will surprise the world by her teachers and prophets. In answer to the question: "Will the War end war?" comes the reply: "No, it will only weary the nations for a time."

The messages are said to be "for the present hour," and many of them certainly apply mainly to these days of reconstruction; but there are many others which are valuable for all time, and a very beautiful form of mystical Christianity pervades the whole.

A. DE L.

Tantrik Texts. Under the general editorship of Arthur Avalon. Vol. VII. *Shrī Chakrasambhāra Tantra*, A Buddhist Tantra, edited by Kazi Dawa-Samdup. (Luzac & Co., London; Thacker, Spink & Co., Calcutta.)

This is the seventh volume of the well known Series of Tantrik Texts, which for some years have been issued under the general editorship of Mr. "Arthur Avalon". This volume has a distinct value of its own, in that it gives in print to the public for the first time a Buddhistic Tantra in the Tibetan original text with an English translation. The main object of the editor in issuing this work is to reclaim the Buddhist Tantric cult, as he has done in the case of the Indian, from the general neglect of its study and from the consequent uninformed, adverse and absurd judgments—due to a very imperfect knowledge and a misunderstanding of the subject—on the part of the critics, Indian and European. It is no undue compliment to the indefatigable labours of the general editor to say that a careful study of the Indian and Buddhist Tantras already published and to be published hereafter, with his learned disquisitions on the subjects treated of in them, will show that the Tantras embody both "a profound doctrine and a wonderfully conceived praxis". While the Western critics, for lack of information or owing to religious prepossessions, talk glibly of the Tantric Cult, Indian and Buddhistic, and its "degeneracy and meaningless charlatanism," a true scholar who studies the original literature and endeavours to be just, as Mr. "Arthur Avalon" has done, cannot but regard it as "an acme of absurdity to deny that Tantra Shāstra has any scheme of metaphysic, when it has developed some of the most subtle and logically welded themes which the world has ever known, or to deny that it has an ethical system, seeing that Buddhism, as also Brāhmanism, have produced the most radical analysis of the basis of all morality and have advocated every form of it which any other religion has affirmed to be of worth".

In the volume under review we have a Tibetan Buddhist Demchog Tantra known *Shrī Chakrasambhāra*, with an English translation of a part of it, prefaced as usual with an informing Foreword by the general editor. The Tantra deals with the worship of the Deity; and its designation means a collection of all that is concerned with the Mandala of Worship—the *Ishta-Devatā*, His abode, His surrounding or *Āvarana Devatās*, guardian Spirits and so forth—and the means by which to attain the *Mahāsukha* or the Highest Bliss, which is the state of the *Devatā* that is worshipped. Such a cult as this might be regarded as a curious development of Buddhism—that which we know of from the Buddhistic scriptures current in this

part of the country and the Indian polemical writings—which denies the existence of an eternal soul and God. This mystery will find a solution if it be noted that there are two distinct schools of Buddhism : one obtaining in Ceylon and Burma, and the other in Nepal and Tibet, generally referred to as the Southern and the Northern, the Hīnayāna and the Mahāyāna—the followers of the former seeking Nirvāna and Arhatship each for himself, while those of the latter strive for the enlightenment of the whole universe, saying: “What is it to be saved oneself if others are still lost and suffering !” It is the Mahāyāna School that has developed a Tantrik cult known as Mantrayāna, derived primarily from the Indian System. The highest Tantra of the Mantrayāna is in fact a purely *Advaitic* or Monistic School in which all is realised as the Eternal Buddha, the *Shūnyatā* of the Buddhism of their School corresponding to the Parabrahma of the Advaita Brāhmanism. Shūnyatā no doubt means *emptiness*, *nothing*, but not nothing in the sense of what is commonly called *Nihilism*: it is nothing in the relative sense—that is, nothing to *us*, because it has none of the qualities of things which we know of, such as colour—which are all of the materialistic plane. Of It, as of the Indian Paramātmā, it can only be said: “It is not this.” In fact the Indian Tantra also employs the term Shūnya to denote the Brahman. There are no doubt many differences in point of detail between the Indian and the Buddhistic Tantras, both as to the philosophic doctrine and the ritual. But in the midst of these variations it will be found that the spirit, the purpose and the psychological methods are similar. One of the most distinctive features of the Tantrik system is, as the learned editor says, its profound application of psychology to worship and the manner in which it not only formally teaches through symbols, but actually *creates*, through its ritual methods, the *states of mind* which are set forth as the end of its teachings. The Tantra does not so much say: “Here is the answer or theory; train your mind to believe so”; but: “here is the problem and the means; work out the answer for yourself.” Any ritual which accomplishes this, whatever be its form, has true value. It can, however, only achieve this by profound observation of the workings of the human mind and by the framing of ritual forms which are in conformity therewith.

In issuing this volume, the general editor has promised to publish soon more volumes, dealing with other systems of the cult than those already dealt with—for which we cannot be too grateful to him.

A. M. S.

Proofs of the Truth of Spiritualism, by the Rev. Prof. G. Henslow, M.A. (Kegan Paul, Trench, Trübner, Ltd., London. Price 7s. 6d.)

Mr. Henslow has given us a deeply interesting book, a careful and lucid disquisition on the whole subject of Spiritualistic phenomena, with elaborate examples of automatic writing, spirit-healing, apports, levitation, spirit-photography, slate-writings and materialisations. Owing to his intimacy with Archdeacon Colley and also with two or three notable private mediums—persons not accepting any money for their sésances—the author has had exceptional opportunities, extending over a number of years, of comparing, testing and experimenting in every possible direction; and some results obtained are peculiarly illuminating—notably those in connection with the question of to what extent beings on the other side are capable of seeing and hearing physical-plane objects and sounds—the result being the conviction that it is only through the eyes and senses of the medium that the things of earth can be observed.

The volume contains a large number of very successful “spirit-photographs,” in which the figures appearing are especially distinct and life-like, one of the best being of Archdeacon Colley himself, taken soon after he died, in 1912.

In *Raymond*, Sir Oliver Lodge says: “Evidence is cumulative; it is on the strength of a mass of experience that an induction is ultimately made and a conclusion provisionally arrived at”; and from this scientific standpoint much progress in Spiritualism is at length being made. Anyone in the possession of an open mind need not lack evidence if he will study such books as the one under discussion—books containing the conclusions of educated and thoughtful men, arrived at after years of painstaking research and watchfulness.

The one great object to be served by all Spiritualistic phenomena is the proof that there is another existence after death—surely the most important quest on which the mind of man can embark. Such proof is the one thing needful, the one consolation, the one explanation, required by the world to-day: the fact which will present to us this life as but the gateway to a larger existence—thus reducing its apparent injustices and inconsistencies to their proper place in the scheme of things, as mere incidents in a day of the real and greater life. Thanks, however, entirely to the wealth of phenomena which has been carefully tested and recorded by numerous enquirers, there is, at the present time, no excuse for the existence of the chasm which is usually supposed to exist between an embodied and a disembodied entity, except the imagination of unscientific men; for, as Prof. Hyslop,

of Columbia University, justly remarks, "it is flatly against all the laws and analogies of Nature, and absolutely inexcusable, that such scepticism should find a place in the mind of anyone with the slightest pretensions to scientific training".

We can recommend *Proofs of the Truth of Spiritualism* as a valuable addition to any library, not only as a book of reference but as a pleasantly written work, full of original and interesting information.

U.

Originality, A Popular Study of the Creative Mind, by T. Sharper Knowlson. (T. Werner Laurie, Ltd., London. Price 15s.)

The writer of this rather bulky volume points out in his Introduction that modern psychology is concerned mainly with noetic processes as opposed to energetic effects; and his aim is to draw attention to the practical or art side of psychology, rather than to the theoretical and scientific.

It is perhaps a truism to say that, in all departments of life, practice precedes theory; and that when theory begins to take a prominent place, the theorists denounce all the practitioners as quacks and empirics. Perhaps one is inclined to say that this is less obvious in connection with psychology than, say with medicine or chemistry, but the fact is rather that the theory of psychology is only just beginning to be put into practice, and mainly in one direction—the education of children; and in that domain the usual state of things is plainly visible.

Mr. Knowlson's psychology, however, does not deal with the education of children to any large extent, though he finds space to lay stress upon the fact that defective home training and "false" education are great hindrances to progress. (Teachers will be grateful to him for not laying *all* the blame on them, as is the fashion nowadays.) He is concerned mainly with the development of the mind along practical lines, after it has reached a stage when the school is left behind; and recognising that successful men in the past and the present have been and are masters of "the art and practical part of life," though they may be strangers to the "theoric," he proposes to use his theory to strengthen their hands and enlarge their company, instead of decrying their efforts and ascribing their success to trickery and chance.

His first section, entitled "The Natural History of Genius," might lead one to suppose that he proposed to show, later on, how genius

might be cultivated and the supply increased, but even his optimism, which is great, can hardly go so far as that ; and in his later sections, while he combats vigorously the assumption that poetry is dead and art is dying, he shows how, even if these despairing utterances of such famous people as C. H. Pearson, George Moore and Lange should prove true, there is yet infinite possibility of development along new and hitherto unsuspected lines, if only we do not allow ourselves to become hide-bound by our own prejudices or enslaved by the ideals of the past. It is, he says, in casting off the fetters of the past, and in refusing to be hampered by other people's ideas, that the hope of the future lies. "Genius cannot be taught," but originality can be cultivated ; and independence of thought and breadth of vision will at any rate prevent the stultification of genius when it does appear, and may even cause it to appear less sporadically than at present.

The book is, as the writer calls it, "a popular study," and should be widely read by those to whom scientific psychology, with its fearful and wonderful (and painfully indefinite) terminology, is a sealed book. But inasmuch as it is much less "popular" in matter and style than the writer's previous books, we venture to express a hope that he will, before long, give us a serious study along some of the many lines which he has indicated as possible and desirable for the future development of the race.

E. M. A.

Is Spiritualism of the Devil? by the Rev. F. Fielding-Ould, M.A. (Wright & Hoggard, London. Price 2d.)

We heartily recommend this lecture to all—whether they believe in Spiritualism or not. It is a most sane and careful exposition of the varied aspects, religious and scientific, which Spiritualism presents to the world. The author has not only carefully studied the literature and history of the subject, but has also at his command actual practical experience.

He compares the various kinds of communications obtained, by using the analogy of a telephone, which, he rightly states, can be used by burglar and bishop alike, it being the business of the one at the other end to find out which is using the instrument. He quotes the opinions of eminent Churchmen on the subject, he quotes various spirit-messages, and ends by emphasising the necessity of a pure life and pure motives in approaching this means of communication with others, explaining that it depends entirely on oneself whether one "raises the devil" or whether, seeking the truth, one finds it. The

outstanding merit of the book is the sane, balanced handling the subject receives; but knowing, as he evidently does, the dangers which a seeker after truth may find on this path, we would suggest that, in future discussions on this subject, Mr. Fielding-Ould should lay a little more stress on this side; for though those who know of the dangers can see his danger signals, it is doubtful whether others will realise the care needed.

A. L. H.

Social Purpose, a Contribution to a Philosophy of Civic Society, by H. J. W. Hetherington, M.A., and J. H. Muirhead, LL.D. (George Allen & Unwin, Ltd., London. Price 10s. 6d.)

This book is the outcome of a series of lectures given at the University College of Wales, in 1916, to the Summer School of the Civic and Moral Education League. In the introductory section the German theory of the State is brought in as the element in Europe which more than anything else was responsible for the outbreak of war: "Its doctrine of the omnipotence of the State, of its right to absorb and override the individual, to prevail against morality, indeed practically to deny the existence of international morality where State power is concerned—it is this deadly theory which is at the bottom of German aggression." This "wild beast" in practice is dead, but this form of civic theory is still at large, and still remains to be disposed of. A reappearance of this theory in another form has to be carefully guarded against, lest the State, by taking over more and more of the control of education and the training of the young for citizenship, should tend to impose itself on the child, and make the attachment of the rising generation to itself a dominant idea in education. It was this method that was adopted in Germany a century ago, with the results we see to-day.

The question is discussed as to whether civics should be included in the school curriculum, and the natural interest which the subject has the power of arousing in the minds of boys and girls between the ages of thirteen and sixteen, as well as the fact that the problems of the outer world already press themselves upon them for solution, is given as sufficient answer that it must; and this book, it is said, is an attempt to lay down the principles which teachers should understand in view of the reconstruction during the coming days. Is a theory of Society possible, seeing that theory "murders to dissect"—according to certain ideas of knowledge? However, this is only the case with analysis; with the proper introduction of

the element of synthesis into our thought, "so far from murdering, thought should give life to all it touches". This potency of thought for life-giving is shown as a great power, both individually and collectively. Just as in psychology the power of the subconscious self is being recognised as being able to mould and act on the character of the man, so is there some national subconsciousness which is a potent factor in national life.

This is a book essentially for students, and one to which, dealing as it does with so many sides of the subject, it is hardly possible to do full justice in a review. We remember that Sir Oliver Lodge's book *Life and Matter* was dedicated to Mr. Muirhead, "the Friend of many needing help, not in philosophy alone"; and along with its wide learning and deep understanding of the subject, this book shows a fine humanity which, in these difficult times of reconstruction, it is essential that all should have who are going to wield any influence upon public thought in such affairs.

M. B.

A Short Life of Abraham Lincoln, by Ralph Shirley. (Rider & Son, Ltd., London. Price 3s. 6d.)

Frequent references to Abraham Lincoln have been made in the Press of late, and his methods and principles have been recalled as possible guides in overcoming some of the difficulties brought about by the war. The publication of a short life of this great man is therefore opportune, as a response to the interest which has been aroused in the public mind. Mr. Shirley's little biography is exceedingly well written, and he has succeeded in giving us in one hundred and eighty-two pages not only a vivid description of the man, but also a clear and well-arranged account of the complicated and critical times during which he was called upon to steer "the ship of State". An enormous amount has already been written about the great President, and the author of the present volume makes no claim to original research as part of his equipment in preparing his work. He has aimed merely at giving "in as concise a form as possible, the story of Lincoln's life and the part played by him in connection with the maintenance of the American Union and the suppression of slavery" on the American Continent, and he has succeeded in giving the reader a clear impression of the whole subject.

A. DE L.

Elbert Hubbard, Master Man, by W. Bevan James. (C. W. Daniel, London. Price 6d.)

We congratulate Mr. James on his character-sketch of Elbert Hubbard, for in forty-eight small pages he has given us such a glimpse of the man, that we want much more. It is not often that one can recommend a study of the life of a successful man to those on the threshold of life, but here we have a man who succeeded by giving, not taking; by dreaming, idealising *and doing*. As a boy he wanted a brother, and got one by simply going out on the old farm horse and bringing one back riding behind him; as a young man he worked his way up in a commercial undertaking, and when this was on the eve of a phenomenal success as the result of his inventions, he left the harvest to others and at the age of thirty-six went to Harvard to get a University education. As the work of his maturity he founded a Utopian Colony of brain and hand workers, and out of material which included blind and deaf people, jail birds, artists "on the way to Nowhere with a tomato-can for luggage," and others, he succeeded in making such craftsmen that the British Museum and the Hague Bibliotheke bought specimens of their work. Such Colonies usually fail, as their founders are idealists with no practical ability, but Elbert Hubbard combined with his idealism such ability that he was retained by more than one American firm as their business adviser, and they "netted millions" through adopting his advice.

And what was the aim of this man? That will be found in this little book, and to every Theosophist we recommend the paragraph on pp. 42 and 43 where it is given, for nothing more Theosophical will they find anywhere. We must allow ourselves one quotation: "I desire to be Radiant, to Radiate Life"; and we hope that many will receive a spark from the radiancy of Elbert Hubbard.

A. L. H.

BOOK NOTICES

The Foundations of Prayer, by J. Hay Thorburn. (W. Nimmo & Co., Leith. Price 4d.) An argument for the value of prayer, written for the Navy, the camp and the home. Part I deals with the place of prayer in the life of the individual Christian, in everyday affairs, in times of distress and sickness, in the Church and in the State. Part II is addressed to sceptics, materialists and rationalists; and shows the evils of a prayerless system of philosophy and the need for prayer if the world is to progress along the right lines. *Theosophy in the Bible*, by Mr. F. B. Humphrey. (Lincoln, Nebraska.) In this pamphlet the writer has gathered the fruits of careful study of the Christian Scriptures and has placed, in a convenient form for reference, correspondences to Theosophical teachings in the Bible. *Theosophy in Poetry*, by the same author, represents an equally useful work of a like character in regard to English and American poetry. *Letters to an Aspirant*. (Theosophical Book Concern, Krotona, Los Angeles, California.) Written to a student striving to reach the earlier stages of the Path—helpful counsel from one a little older in the Wisdom, and therefore to be welcomed by all who are meeting with the same difficulties as the aspirant to whom they are addressed. *The Place of Jesus Christ in Spiritualism*, by Richard A. Bush. (Holt, Morden, Surrey. Price 3d.) An address to Spiritualists, in which the writer shows that Jesus has a rightful place in Spiritualism and that those societies which repudiate Him suffer a severe loss. He claims that “the historic Jesus . . . was not only an exceptional medium, physically and psychically, but a man who was himself exceptionally spiritually progressed, so that he was practically on the same plane as his highest guides”. And he ends his address with the forcible advice: “In any case, pray let us have no more of the foolishness of suggesting that Jesus of Nazareth may be bracketed with our modern mediums, and that to associate Christianity with Spiritualism is a libel on the latter.” *The Crucifixion and Resurrection of the Soul of Germany*, by J. L. Macbeth Bain. (T.P.H., London. Price 6d.) A spiritual appeal to all who love and would heal the soul of Germany, from one who believes in the Unity of Life and who regards Germany as suffering from an obsession of which she may be healed by Love. “There is a principle, absolute in all true healing, and it is, that if we would heal truly and well, we must call forth the good genius and not the evil of the soul we treat.” It is a noble task to which Mr. Macbeth Bain calls his readers.

THE THEOSOPHIST

ON THE WATCH-TOWER

IT has practically been decided to hold the forthcoming Convention of the Theosophical Society this year at Adyar—after five years of absence. In 1915 the Convention took place in Bombay. In 1916 at Lucknow. In 1917 in Calcutta. In 1918 at Delhi. And now, to the great joy, we think, of large numbers of members, the Headquarters at Adyar once again have the privilege of welcoming both the International Convention and the Session of the Indian Section of the Theosophical Society. The President hopes to be back in time to preside over its deliberations. But as she expects to attend the Indian National Congress at Amritsar, the dates of the Convention are as far as possible being fixed to suit her convenience, so that she may be present if possible through the greater part of the Theosophical Convention and yet reach Amritsar in good time. Provisionally, December 23rd, 24th, 25th and 26th have been the dates cabled to Mrs. Annie Besant for her approval. It would have been better had earlier dates been fixed, for with these she may not be able to remain the whole time. On the other hand, the 24th is the earliest holiday date for most members, and at the best they could probably not get more than one additional day extra. Of course it will be possible for those who can remain

to utilise the days subsequent to the 26th for Theosophical and subsidiary activities. A detailed notice regarding all arrangements will be issued in due course.

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Worthy of chronicle here is the magnificent act of renunciation by the King of Italy of all his vast domains throughout the country for the benefit of the Italian peasantry and of all who have fought, whether in this or in previous wars, in the cause of Italian unity. And not only are the lands given up, but all buildings upon them also—these to be specially allocated to charity organisations, the distinct aim of which is to mitigate such sufferings of the people as arise out of the dire consequences of the War. But even this is not all, for, though such a renunciation necessarily means an immense reduction in the Civil List, the King will still continue to disburse the annual sum of £80,000 which he allots to the deserving poor throughout the kingdom. As *The Daily Chronicle* says: "This magnanimous initiative of Italy's democratic monarch . . . cannot fail to act as a salutary stimulus to sacrifice among all classes, especially in the ranks of the ancient and aristocratic families who for the most part are extensive landowners." Indeed, this Royal example—royal in both senses of the word—should go far to establish the relations between a ruler and his people upon a truly Theosophic basis.

* * *

Our readers will remember that some time ago in THE THEOSOPHIST was published an account of the life of the Burmese Bhikku Enmagyee Sayadaw, especially in connection with his belief in the Coming of a great World Teacher. A respected member of the Order of the Star in the East, who is working in Burma, sends the following interesting information about the Bhikku:

I have known this Bhikku for the last seven years, but I had not then known the source of his information about the "Advent," though I used always to talk to him about the subject on all occasions when I

met him. This time, when I approached him with this subject, referring to my interview and conversation with U Pinnya Tha Mi [another Star worker], he, to my great surprise, said that the Star work had begun well and the preparation had already progressed. He also said that he had the privilege of knowing this from mysterious persons whom he called Yogis, and that he knew of this before U Pinnya Tha Mi. . . . He has a magnificent lecture hall, to accommodate 800 to 1,000 people, just at the foot of a hill with a beautiful marble statue of the Lord Buddha in the East. This, he says, he was instructed by one of Them to have built so as to be ready when He comes. He told me that the City of Mandalay at the present site was pointed out with the express purpose of preparing for His Coming. The preparation that is going on there under the immediate supervision of U Kan Ti on the Mandalay Hill, where the relics of the Lord Buddha are to be enshrined, is also with the same purpose. He also told me that there were two *Sowbas* (Princes) in the Shan States who also believe in His Coming. The tradition of the City of Mandalay is recorded in the ancient books, that Mandalay means the Mandala (place) where the Great One will come later to diffuse the Dhamma. And first there will be a hermit to prepare the place for the Great One who will establish Dhamma far and wide.

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Sir Oliver Lodge has been contributing a series of remarkable articles to the London *Observer*, during the month of August, on the "Sources of Power," especially with reference to the locked-up energy of the atom and to the potentialities of the ether. We have not space here to reproduce the articles, noteworthy though they are, and wonderful as evidence of the accuracy of observation of Theosophic workers in the scientific field through occult observation and experiment. Sir Oliver Lodge discourses in a wonderfully interesting manner of the power latent in the atom. How stupendous this must be, is clear from the radioactive elements, which let loose a little of their energy. Sir Oliver Lodge says :

The particles that are shot off from radium are shot with a speed quite amazing—about one-fifteenth that of light. To get some notion of this speed we may compare it with the highest speed of a bullet. During the time taken by a rifle bullet to fly without resistance from the muzzle of a rifle to a target 300 yards away, the a particle simultaneously shot off from radium, if it met with no obstruction, would have travelled the 3,000 miles from London to New York. The time needed is only a quarter of a second. And as to the energy of such a projectile—it is not much in itself, because its mass is so

minute, but weight for weight it is four hundred million times more energetic than a bullet. . . .

Chemical combination is "not in it" with energies such as this. And this is the kind of energy which is locked up, and at present inaccessible, in every atom of matter. A little arithmetic would enable us to paraphrase the late Sir William Crookes and say that if all the energy in an ounce of matter could be extracted and fully utilised, it would be enough to lift the German Navy and pile it on the top of Ben Nevis.

Sir Oliver Lodge very wisely observes :

Undoubtedly if the progress of discovery enables us to get at and utilise the energy locked up in a ton of ordinary matter *per diem*, no further motive power would be needed. And if, further, we found ourselves able to liberate any considerable portion of such energy in a short period of time, the explosive violence would be such that the very planet would be unsafe.

It is to be hoped that no such facilities will fall to the lot of an enterprising scientific nation, until it is really and humanely civilised, and is both willing and able to keep its destructive power in check. Humanity is not ripe for any and every discovery ; but in due time, and when it can be applied to useful and beneficent ends, I doubt not some such power as that here foreshadowed will be attained.

Fortunately there are the Guardians of Humanity to withhold from us knowledge of such stupendous potency, until we have made service and sacrifice, not selfishness and desire for power and prestige, the dominant note of our lives. Hence the need for Occultism, for the Secret Science, for the Greater and the Lesser Mysteries ; for there are a few who have the right to know that which must be hidden from the many out of very love for them.

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The American Section of the Theosophical Society is heartily to be congratulated on a year's admirable propaganda work in connection with the War. The campaign began in May, 1918, "and was just in full swing when the armistice was signed". The Report says :

Theosophy has been carried wellnigh around the world through the activities of this department. Thousands of people have heard Theosophy for the first time, new territory has been entered at home, nine new Lodges have been organised, and many members added to the Section. The general fund has been increased through these

memberships, \$1,516 added to the sales of the Book Department, \$110 added to the sales of the Theosophical Braille Association for the Blind, and the Publicity Department has been greatly stimulated.

We desire to express our hearty appreciation for the phenomenal response of the members of the American Section. Within a few weeks after the call was made, nearly all of the \$50,000 was pledged, and cash payments were coming in to the amount of several hundred dollars per day. . . .

A total of 240,700 pieces of literature were distributed. The subjects of the leaflets were: *What Theosophy Will Do for You*, *The Inner Side of the War*, *Why Camouflage?*, *How to Overcome Fear*, and *How We Go Over the Top*. These leaflets and bulletins reached many camps and thousands of homes in every State of the Union, and the trenches in France. . . .

Ten thousand of the miniature editions of *At the Feet of the Master* are now being distributed at the various army hospitals. . . .

A copy of *At the Feet of the Master* in revised Braille has been provided for each of the blinded soldiers in the army. These books were ordered from the Theosophical Braille Association at Krotona at a cost of \$65. Twenty copies of *Invisible Helpers*, two volumes each, in Braille, were purchased for the Library at the Hospital for the Blind in Baltimore, at a cost of \$45. This work is being attended to by the Maryland Lodge.

While the work of the recreation halls has decreased on account of demobilisation, the work at the Army Hospitals has greatly increased, where large numbers of wounded and sick overseas men are being cared for.

The "War Secretary" visited most of the hospitals in the South, entrance being easily secured and an official escort provided. At the hospital for the South Eastern Division at Ft. McPherson a tour was made through all departments and permission given for the distribution of literature. Boys in every form of mutilation, gassed and shell-shocked, are here.

At Camp Chickamauga every ward was visited. Some had been upon beds of pain for over a year and were longing to die. How eagerly the poor hands went out for the "little blue book"! Looking down the long wards, the sight of blue books in many hands was most thrilling. Committees of ladies have been formed to look after this work wherever possible.

The co-operation of camp authorities has been perfect. And their courtesy never-failing; permission in every case to do as we pleased has been cheerfully given. The Commanding General of one camp came fifteen miles to the lecture; remained for the question meeting, in which he took a prominent part; asked permission to correspond about Theosophy; and is now reading our books, and has membership under consideration.

There has been no opposition to the work from army sources. Difficulties have melted away. Indeed, the time seemed just ripe for Theosophy, and the opportunity unparalleled.

* *

The England and Wales Section of the Society has also done much valuable service in the same direction. It would be interesting to compile a report of all War work done by every Section of the Theosophical Society, so that there may be a permanent record of the advantage taken of War conditions by Theosophical workers throughout the world.

* *

One of the most interesting Conferences of the year has been one all too little noticed by the Press—the International Conference on Labour and Religion, which met in the beginning of September and included a large number of foreign representatives, Mr. B. P. Wadia being among them. The place of religion in labour was, of course, the main theme, and a number of most significant statements were made by Labour leaders. The Right Hon. George Barnes, Minister in the War Cabinet, opened the Conference

with a strong warning against the perils of materialism, illustrated in the recent war and often offered to the common sense of the working men by callow academic exponents. His happiest days were when, as a workman, he had finished a piece of work which he felt that he had himself accomplished. He emphatically denied that the Labour problem was purely a question of wages and of the stomach. It was essentially a religious question—a question of man's proper place as man, and not merely as wage-earner. Six or eight months ago he was a little alarmed at the ferment in the Labour world, but he felt that we had now got over the worst. He ended by calling for a rally of all the forces tending to lift life and labour to a higher plane of living.

Our old friend George Lansbury said he believed that “both implicitly and explicitly the Labour Movement represented the doctrine of the Fatherhood of God and the Brotherhood of Man”. Mr. Wadia

declared that in the recently-born Labour Movement of India the spirit was intensely religious, dominated by the ideas of Karma,

the Immanence of God, and the solidarity of man. Within each caste there was the greatest brotherhood. The Brahman prince would let his daughter marry a Brahman cook, though between the castes no intermarriage was allowed.

Bishop Gore, looking at the question from the Christian standpoint,

laid down three propositions : that the Power which made and ruled the world is the goodwill of God, working for good and calling every man to co-operate ; are we prepared to make that explicit ? Next, the name of Jesus Christ was hardly ever received without enthusiasm in the Labour Movement. Were they prepared to accept the moral sovereignty and leadership of Jesus Christ ? And thirdly came the conviction that the course of human history was guided and overruled by the working of the same spirit as had appeared in Jesus Christ. He said he seemed to see the Labour Movement becoming more and more conscious that it needed the belief in the Fatherhood of God, the Mastership of Jesus, and the power and presence of the Spirit.

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The Right Hon. Arthur Henderson, M. P., the virtual leader, with Mr. Adamson, of the Labour Party, insisted

that the Labour Movement would never attain its highest ideals until it was instinct with the Spirit of Jesus Christ. What they wanted was more men and women inspired by Him and resolved to make His teaching real. The world would never be what it ought to be, until they had a Christianised democracy and a democratised Christianity.

The religious elements in the Labour Movement were finally summarised as follows :

Sacrifice of the individual for the sake of the common welfare ; which had hallowed especially the opening stages of the Labour Movement, but was present throughout ;

The Law of *Service*, the duty to serve and therefore the Right to Work ;

A frank brotherliness and heartiness of fellowship which gives reality to its insistence on the universal *Brotherhood of Man* ;

Its *Internationalism*, its insistence on International Unity ;

A firm and resolute *Loyalty to Organisation*, so intense as to reveal itself in an intelligible *Intolerance* toward those who would imperil the welfare of the whole for personal ends ;

Unceasing and unflinching hostility to the ascendancy of Mammon ;

An unhesitating and undeviating demand for the *Abolition of Poverty* ;

A demand equally insistent for the *Abolition of War* ;

A resolute purpose to pursue these high aims in spite of the contradiction and opposition of the existing material conditions—in other words, a lofty *Idealism* ;

An unquenchable *Faith in the Future*, a certainty—not based upon experience—of the coming of a higher and better social order, a conviction rooted in a sphere above and beyond the material sphere ;

This conviction, everywhere latent in the Labour Movement, is mostly inarticulate, but indubitably present ;

It occasionally expresses itself as reliance upon the forces of *Evolution* which have developed humanity as we now know it, and which are confidently expected to raise it to vastly higher levels of life ;

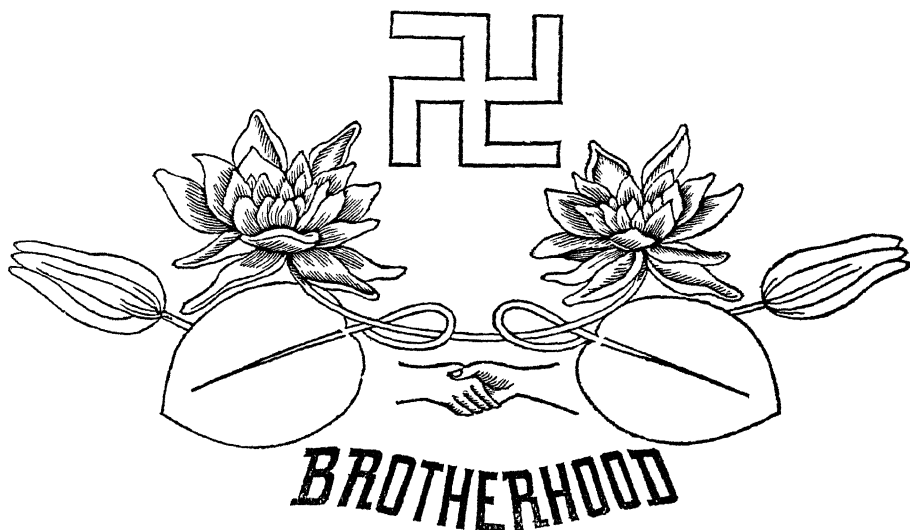
Or, as the duty of obedience to the *Transcendental Principles of Morality*, which are not derived from experience, but claim to control all conduct, individual or social ;

Or, as in the East, a faith in the Divine Immanence and therefore in the Solidarity of Man ;

Or, as in Christian minds, a belief in the moral purpose of the Universe expressed in the Fatherhood of *God* and the consequent Brotherhood of Man, the moral sovereignty of the ideals of conduct embodied in *Jesus of Nazareth*, and the continual guidance of the same Spirit working in and through the upward movements of human history toward a perfect goal.

Truly a remarkable gathering, and one full of the true Theosophic spirit, as the foregoing summary clearly shows. If the Labour Movement steadily pursues the pathway to this goal, it will indeed become the most potent force for good in the new era.

G. S. A.



THE SPIRITUALISATION OF THE SCIENCE OF
POLITICS BY BRAHMA-VIDYĀ

By BHAGAVAN DAS

(Continued from Vol. XL, Part II, p. 538)

II

(a) A RÉSUMÉ AND AN ADVANCE

THE main ideas that were propounded in the preceding section may be briefly re-stated. The mind has three principal functions. We have therefore three main types of men and women, *viz.*, of thought, of action, and of desire. A fourth, that of the unskilled labourer, is constituted by the undifferentiated residue; his function is simply to

help the others, as required, with such physical work as is within his power to perform. These four types make the four classes, variously named from varying angles of vision, in different countries and epochs, but which we may call here *the intellectual, the administrative, the commercial and the industrial*, and which are to the social whole as the head, the hands, the trunk and the legs are to the individual organism. Four physical appetites or ambitions, for honour, for power, for wealth, and for play and amusement, correspond to the four functions of these four classes. The "division of labour" between the four classes should correspond to the natural division of capacities or functions. So should the division of rewards correspond to the natural division of appetites. Lastly, the division of "livelihood," different kinds of "means of living," should be in accord with the other divisions.

(b) THE MAIN KINDS OF LIVELIHOOD

On this last point, of the division of livelihood, something more requires to be said.

There is obviously the primary kind of livelihood, won directly from nature. It corresponds to what is called "productive" labour, broadly, in the sense of producing the necessities and the primary requisites of life. The secondary kind of livelihood includes, generally, the remuneration for all kinds of what may be called "non-productive" labour, only by way of distinction from the other kind. It is, strictly, from the biological standpoint, dependent upon and subsidiary to the former, and even from the psychological and metaphysical standpoint, is not more than equal in importance to it, though, in conditions of unscientific and haphazard pseudo-organisations of society, it usurps far more than its due and makes a slave, instead of a friendly colleague, of it; for body and soul, physique and intelligence, head, hands, heart and feet, have all to be equally

nourished and kept from disease, if the life as a whole is to be healthy, refined, beautiful and happy.

Each of these two main kinds of livelihood has two principal subdivisions, and these are subdivided over and over again.

The two chief subdivisions of what we may call (*a*) the "direct livelihood" are (i) the yield of pastoral and agricultural labour, and (ii) that of hunting, fowling, fishing, etc. Those of (*b*) the "indirect livelihood" are (i) remuneration for predominantly intellectual (and ordinarily called superior) help, service, or pleasure given, and (ii) wages for predominantly manual (and ordinarily called inferior) service rendered.

To the extent that a community is well-organised, (*b*—i) takes the shape of *honoraria*, presents, respectful gifts, State-pensions, grants, subsidies, salaries given without obtrusive inspection and accounting of the work done. It naturally corresponds with the temperament and the right conditions of the life and work of the "man of thought". The true intellectual benefactors of the human race, those who have really and substantially advanced its culture and evolution, the genuine and great seers, philosophers, scientists, poets, priests, legislators, have not been (*and even to-day are not*, despite the prevailing atmosphere) money-grabbers and mammon-worshippers. Indeed they have often lacked necessities and yet been content. They have required, and do and will require, only the "enough," not the "more". "Enough," because less than that obviously prevents the due accomplishment of the temperamental and functional mission. "Not the more," because the greed for gathering money and spending it on oneself obviously neutralises the greed for gathering knowledge and bestowing it on others. Indeed, he who is greedy to learn and to teach, has seldom the time, the energy, the inclination to heap up goods for himself. The only other craving with which his greed is compatible is the craving for

attention, appreciation, recognition, for a little honour, from the youngers. Yet such is the paradox of social psychology, that he who *wants* honour does not get it! He may get honours, in the plural; they can be bought, in various ways; but he cannot get honour, in the singular. Accordingly *Manu* says that he who is a true brāhmaṇa cannot and must not wish for honour, and commands him to shrink from it; and, at the same time, he enjoins others to honour diligently this true brāhmaṇa, the man of virtue and wisdom (not the false one by mere arrogant pretensions or nominal birth), on pain of serious hurt to their own souls.¹

The form of livelihood marked above as (*b—ii*) belongs naturally to the unskilled or partly skilled manual worker, and, in a well-organised community, should take the form of *wages*, paid partly in kind, *i.e.*, food, clothing, housing, etc., for the workman and his immediate family, and partly in cash or counters, to enable him and his family to indulge the appetite for “play and amusement” healthily. If such a system of wages were devised and made acceptable by the necessary previous education of public opinion, then, for one thing, the present senseless—and, indeed, most dangerous—merry-go-round of rises in prices and wages and taxes, and prices again, would be largely set at rest.

(*a—i*) similarly corresponds to the temperament and the function of the “man of desire”. The stores of agricultural and pastoral produce naturally belong to the “man of *substance*” (which, metaphysically, corresponds with desire, as knowledge or cognition does with attributes or qualities, and action with movement²). He clings to his lands and his cattle and the *profits* of his work thereon, and, until more artificial conditions grow up around him, does not care so much for honour or for power. His turn for honour comes when he

¹ *Manu*, ii, 162, 163.

² The subject is dealt with in the present writer's work, *The Science of Peace*.

imitates the asceticism and the self-denial of the man of thought and *gives away* his stores for the public good. His power is the great power of administering his stores as if they were *a public trust*.

(a—ii) naturally belongs to the restless and assertive temperament of the “man of action”. Of the triple-man, patriarch-king-priest, the king, the ruler, is prominently the hunter—of wild beasts for the protection of the people, and of game for his own and their food; the priest is the man of wisdom, of science, of “magic,” and he is supported by honoraria; while the patriarch is the grain-gatherer, cow-owner, storekeeper and feeder of the tribal-family. *Perquisites* of various kinds are the natural remuneration for the “man of action”.

We have thus four kinds of livelihood, corresponding broadly to the four classes of every human community; we may tentatively call them, *honoraria*, *perquisites*, *profits*, and *wages*, in respective correspondence with the four types of men.

(c) THE GROWTH OF COMPLICATIONS IN THE VOCATIONS.

THE VARIETIES OF THE “MAN OF THOUGHT”

As the differentiations increase, the classes are subdivided, the functions multiply, and the whole structure grows more complex, so, naturally, the kinds of livelihood also become more complicated *pari passu*. Yet the main forms persist.

The intellectual class, the learned and the artistic professions, who supply the community with knowledge, science, art, advice, supervision, decision, legislation, in many cases continue, even in the most complex societies of to-day, to receive honoraria (at least, so they are called theoretically) or salaries, as said before; though the prevailing atmosphere of capitalism and mammonism—which has succeeded to that

of sacerdotalism-popery, and to some extent to that of militarism-navalism also—is heavily staining and making mercenary, instead of missionary, the lives of this class too.

(d) CYCLES OF RACIAL PSYCHICAL MOODS
AND POLITICAL FORMS

To prevent misunderstanding, it should be stated that when the succession of the various “isms” is indicated in the preceding sentence, it is by no means meant that any preceding “ism” ever completely disappears with the appearance and growth of the next succeeding one. Obviously not. What is meant is only that its hey-day is over. “Coming events cast their shadows before”; and past ones trail their shadows behind. At the critical points of junction of epochs or eras (*yuga-sandhi*), both the passing and the coming forces or moods flare up with special conspicuousness. Yet one loses steadily, as the other gains. The metaphysical axiom *re* the *predominance* of each of the countless aspects of the Infinite, turn by turn, none ever disappearing altogether, has ever to be borne in mind. Thus, broadly speaking, in Europe and the U.S.A.—which are setting the “tone” to the rest of the human world (though at the same time, deliberately or instinctively, trying to keep it in subjugation and hinder it from coming into line)—sacerdotalism is largely gone, militarism-navalism (a transformation of feudalism) has been running to seed (with more very great outbursts yet probable, before it wears out into latency), capitalism-mammonism is thriving vigorously, and labourism is looming up, dark, gigantic, and menacing, on the socio-politico-economical horizon. If means of reconciling it with capitalism and the other “isms” are not found, on the lines of the ancient psychological principles—or some other, if any other effective ones be available—then that dread figure, embodiment of the fourth anarchic era (anarchic in

the ordinary and not the philosophical sense), the Kali-yuga of mob-rule (the rule or rather no-rule of the mob, or the utter misrule of men of the undisciplined, unwise, egoistic and fickle quality of the mob), will overwhelm the race indeed.¹

(e) THE VARIETIES OF THE "MAN OF ACTION"

To return to the growth of complications in the forms of livelihood.

The "men of action," the "ruling" element in a society, who supply it with "protection" primarily, *rakshā*, continue even yet to do the work of hunting, shooting, etc., literally, on high or low scales, in the various degrees of their many ranks. But perquisites, taxes, tributes, land-rents of various kinds, have now become the chief means of support of the higher ranks of these. They involve always a certain exercise of administrative "power" and authority to collect; and the collector, often rapacious, or the agent of those who are such, has frequently to deal with recalcitrance or turbulence on the part of the payers—all in consequence of the unscientific social organisation, because of which the payers have to pay, or at least feel that they have to pay, much more than they ought to for the amount of protection they receive, and feel that the recipients of the taxes and rents and high salaries spend proportionately much more money and attention on their personal comforts and aggrandisement than on their duties to the public. These taxes, etc., which in a well and morally organised society would be paid with pleasure and even eagerness, as men now invest money in a business which they feel will give them a good return, are now paid under compulsion, so to say, and have even an obvious and unpleasant look of "hunting" about

¹ Plato and Aristotle also propound cyclical theories, which differ in detail from each other, of the succession of eras, in terms of political forms of government. The Purāṇic yugas are in terms of human psycho-physical and ethical characteristics, as the geological ages are in terms of man's external implements, stone, bronze, iron, etc.

them in the governments that are obtrusively auto-, or aristo-, or bureau-cratic; for the tax and rent assessors and collectors are ever on the hunt for more and more, and the payers are ever trying to evade and avoid and "escape". And, unfortunately, the majority of the governments of to-day are bureau-cratic and official-ridden and oligarchic, even though ostensibly "parliamentary" or "republican," because of the prevailing spirit of egoism and self-aggrandisement.

The unskilled soldier in the ranks, though belonging to the class of the "man of action," is on much the same level as the manual worker. So his wages continue to be "wages," as in the latter's case. It may be said that he risks his life; and therefore his status *is* higher, because of the higher *ethical* quality; but otherwise the rank-level is much the same, as the recent war has proved afresh by its wholesale recruitings from and conscriptions of the working-classes and its demobilisations back into them. At the higher levels—the "military" captains and generals and marshals, who have to contribute *intellectual* help in greater and greater degree—the "wages" take on more honorific forms. The corresponding civil administrative and executive officers of lower and higher ranks, the politicians, diplomats, statesmen, ministers, and finally the "Sovereign," President or King, receive their "wages" in correspondingly honorific forms, the "civil list," sumptuary allowances, revenues of Crown lands, land-rents (attached formerly to offices), the yield of farmed revenues, monopolies, high salaries, etc.; "honorific" like the remuneration of the "teachers," etc., because of the intellectual work, though the intellection here is mainly and directly actional, and not mainly promotive of knowledge as in the other case.

(f) OF THE "MAN OF DESIRE"

The "man of desire" has also become greatly diversified from the simple, primal, "productive" or "sustentative"

farmer-squatter-ranchero-dairyman. In particular has he put forth a strong group of offspring in the shape of the "distributive" varieties of pedlar, hawker, shopkeeper, money-changer, pawnbroker, merchant, banker, financier, capitalist, etc. And this offspring has become stronger than the parent, as is the case with the later and more developed varieties of the intellectual (or "directive") and the administrative (or "executive" or "regulative") classes also, as compared with their earlier forms—in consequence of the prevailing spirit of individualism, whereby intellectual power is made subservient to selfishness, and means have become more important than ends. But here also the livelihood throughout retains the shape of goods, stores, wealth, cash, etc., received in exchange, with profit, and not in the shape of salaries and presents or rents and taxes.

(g) MIXED CLASSES AND VOCATIONS

Of course there is a vast amount of mixture (sankara), of classes, and therefore of livelihoods also, at the present time.

The "man of science," applying his science for the use of the other classes, converts the science into art, and becomes the higher artisan, the "artist"; inventing "machines," murderous or industrious, destructive or constructive or locomotive, of all sorts and sizes, for the uses of the "man of action" or the "man of business"; or creating "works of (fine) art," subserving wealth—national or communal, in well-arranged societies, and private, in others. This "artist" comes, so to say, midway between the man of science on the one side and the man of action and the man of business on the other.

So the politician, the minister, the administrative and executive official, is also a mixture of, and comes between, the scientist-*literatus*-cleric and the soldier-ruler proper, along

another line. In mediæval terms, the first distinction is between "spiritual power" and "temporal power"; the first corresponding to the pure "man of thought," the scientist-philosopher, wise in the things of this as well as the other worlds; and the second to the "man of action," the soldier-ruler (elected, appointed, anointed, counselled, directed by the scientist-philosopher-priest—in the Samskr̥t theory of politics and also, apparently, in mediæval ecclesiastical theory). Then "temporal power" divides up into "civil power" and "military power". And the three endeavour to dominate or absorb one another and so make a good deal of history. In the Samskr̥t theory, the essence of "civil power," which is *the power of legislation*, is part and parcel of the "spiritual power" of the true brāhmaṇa by psycho-physical worth (and not the false pretender to the name by mere nominal birth); while "military power" is assigned to the true kṣhaṭṭriya, who has the ability and the active will to "protect the weak from harm," as the word means, (and not the mere pretender to that noble name by nominal birth).¹ In modern practice, "civil power" and the custodians and officials thereof, stand between, and may be regarded as compounded of elements taken from, "spiritual power" and "military power".

So the lower artisan, the uninventive artist of a humbler level, is the partly skilled workman, and comes between the "unskilled labourer" and the "man of business". He therefore, in modern practice, partly sells for "profit" articles (manufactured by him), and partly works for "wages". So the vast mining and subordinate, collateral and allied industries stand midway between "productive" labour and "non-productive" labour; because, while the produce of mines does

¹ See *Manu*, ix, 320—322, and *Mahābhārata*, Shānti-parva, Rāja-Dharma, ch. 73, verse 49, as to the mutual generation, the mutual help, and the mutual restraint, of *brahma* and *kṣhaṭṭra*, the spiritual-legislative-civil power and the protective-executive-military power.

not directly nourish life, yet it is indispensable in growing degrees to the civilised forms of living.

There is obviously a great mixture of classes and of livelihoods, as of other matters; and there are, at present, hundreds of sub-classes under each of the four main classes. If the necessary labour and skill were spent thereon, they could all probably be tabulated in quartets, created by reflections and re-reflections of the main four upon each other. For the purposes of a reconstruction of society, *without any* radical changes such as are suggested by some sincere and earnest-minded world-menders (such as that all machinery should be abolished, or that every family should grow its own food and weave its own clothing, or that all sale and purchase should be stopped), and also without confining endeavour to the mere perfection of the devices for the better distribution of products, as is done by many utopia-writers, but with conformity to some principles of social psychology and political philosophy indicated by ancient Indian tradition, what is wanted is only a certain amount of unravelling of the haphazard entanglement and confusion, a general sorting out of the whole under the four main heads, and a little more strict regulation, by public opinion and legislation, of the allocation of the means and the ways of living, as will be discussed more fully later on.

(h) TENTATIVE NAMES FOR THE FOUR MAIN KINDS OF VOCATIONS

In the meanwhile, we may broadly distinguish four kinds of livelihood. It should be noted that this word may signify two things: the *means* of living and the *ways* of living, or rather working—the manner of life, the occupations or vocations, in other words. The means we have tentatively named as honoraria, etc. The four main kinds of ways of life or vocations may be named, after the classes, as the *intellectual*, the *administrative*, the *commercial*,

and the *industrial*. If the *ethical* aspect of the *duties* attaching to them were more prominently considered and drawn attention to, as they ought to be, in naming them, then perhaps the words would be missionary or educational, protective or official, nutritive or sustaining, or even charitable, and, finally, labour-supplying or serving. But perhaps they would be less acceptable, at this stage. It should be noted that the "commercial" here includes the "agricultural and pastoral," though these latter tend, in modern practice, to be included with the work of the "working" classes when they are on a small scale ; while the "industrial," when on a large scale, tends to be included in the "commercial" and get separated from "labour". Compare the use of the word "industries". Hard and fast divisions are not possible anywhere in nature ; "all things, by a law divine, in one another's being mingle" ; broad divisions, suitable for the practical purpose in hand, are all that can be aimed at.

The use of Samskr̥t technical words (otherwise very convenient and scientific, if only properly interpreted) has been largely avoided here, principally because some of the most important of them have got almost hopelessly associated with notions of exclusive heredity and other existing degenerate conditions, and so, instead of arousing in the reader's mind the ideas intended, are likely to arouse other or even antagonistic ones. Yet it is perhaps desirable to indicate to the reader that the ideas put forward here are not "new-fangled utopias," but such as have formed essential and integral parts of a millennial culture and civilisation, whose remnants are still alive in India, however deformed and perverted, the technical words being the proofs thereof, for such words embody the matured and characteristic thoughts of the civilisations. Thus, in the words of *Manu* and the *Māhabhārata* (Rāja-Dharma Parva), the four types and classes of men are brāhmaṇa, kṣaṭṭriya, vaiśhya, and śhūdra,

the etymology of the words being exceedingly significant and important to bear in mind for the right understanding of all the ancient social organisation, loka-saṅgraha, samāja-vyūha, saṅgha. The dharma or duties of the four are, respectively; (1) adhyayana and adhyāpana, study and teaching of all sciences and all arts, for the instruction of all four classes: yajana and yājana, performing "sacrifices," "good acts," "pious works," "works of public utility" of various kinds, and helping or guiding others in performing them; dāna and praṭigraha, giving alms and accepting honoraria and presents; (2) rakshana, protection of the people, besides study, pious or public works and charity; (3) kṛshi, gorakshā, vārṭā or vāṇijya, kuśīda, and shilpa, agriculture, breeding and rearing of cattle and other domestic animals, trade and commerce, banking and business of all kinds, and the various arts and crafts involving skill of hand or use of machines, yantra; besides study, public works and charity; (4) sevā, service, helping. It will be noted that three items, study, pious works or sacrifices, and charity, are common to all the three "twice-born," and constitute their dharma—duties proper; while the other items are special to each, respectively, and are their means of living; but even of the common three, study belongs in a special degree to the brāhmaṇa, sacrifice, even to the extent of giving up his life for the protection of others, belongs to the kṣhatṭriya, in an especial degree, and so, in an especial degree, is charity the duty of the vaiśya. The ways of living, bread-winning vocation, jīvikā, vṛtti, vartan-ōpāya, of the four, are named after them, brāhmaṇa-jīvikā, kṣhatṭriya-jīvikā or vṛtti, etc.; and the means of living are, respectively, (1) praṭigraha, honoraria and presents and fees, for teaching and giving guidance in the carrying out of public works; (2) kara, tributes, taxes, rents; (3) vṛddhi, kuśīda, mūlya, argha, shulka, lābha, etc., "increase," interest on loans, prices, gains, profits, etc.; (4) bhṛti, wages, "maintenance". The special rewards or prizes are (1) sam-māna,

honour ; (2) adhi-kāra, power and office ; (3) ḍhana, wealth ; (4) krīdā or āmoḍa-pramoḍa, amusement and play. The four corresponding psychical appetites or ambitions are named : (1) loka-eshañā, the wish for “ (a local habitation and) a name ” ; (2) shakṭi-eshañā, the wish for power (also and more frequently called dāra-suṭa-eshañā, the wish for spouse and children, husband and wife being as Shiva and Shakṭi) ; (3) viṭṭa-eshañā, the wish for wealth ;¹ and (but this word is not currently found in Samskr̥t works) moḍa-eshañā, the wish for play.

(i) THE COMPETITIVE AND CO-OPERATIVE IMPLICATIONS OF THE VARIOUS KINDS OF VOCATIONS

In a scientifically and ethically organised community, the first and the last kinds of vocation, the intellectual and the industrial or manual, would involve very little competition or struggle for existence, alpa-ḍroha. Persons pursuing them could afford, and even in the present random conditions can afford, to be more straightforward, simple, moderate, fixed, regular, non-combative, uninterfering, than others (though, in the present conditions, lawyers, politician-legislators, journalists, etc., and even professors and priests with their *odium theologicum*, often are the very reverse). The second vocation may well be similar in respect of uprightness, simplicity of life, etc. ; but obviously involves occasional acute struggles with disturbers of law and order and of the peace, inside and outside the community. For the third kind it would always be difficult to avoid altogether some admixture of make-believe, “ advertisements,” exaggerations, concealments. But these would be minimised in a scientifically conducted social organisation ;

¹ Explanations of and reasons for these correspondences will be found in *The Science of the Sacred Word* ; or *The Praṇava-vāḍa of Gārgyāyaṇa*, by the present writer.

and the competition could and would be confined to that between members of the same class ; it would be between merchant and merchant, and not between capitalist on the one hand, and labourer or missionary-educationist or landholder or official on the other. The fourth kind involves a certain amount of submission, but if the attitude of mind—and it is all-important—of all concerned is right, as it should be in the well-arranged society, then the submission might even be joyous, as of loved children to honoured elders, between whom “ duty is joy and love is law ”. To indicate these ethical implications, Manu uses the technical words, ṛtaṁ, amṛtaṁ, pramṛtaṁ, saṭyānṛtaṁ, mṛtaṁ, shvavṛtti, etc. ¹

(j) THE CLAIM, MADE BY THE ANCIENT TRADITION,
TO SOLVE THE MOST VEXED HUMAN PROBLEMS

We have now got our main ideas fairly rounded out, in the form of a few important tetrads and of the correspondences between the respective factors thereof. And the claim made on the basis of the ancient politico-economico-sociological or civic tradition, is that if these tetrads are utilised properly and scientifically, and their correspondences encouraged and gradually enforced by public opinion and social pressure and then by legislation, then all the political and economic problems that are so acutely vexing the nations to-day will be solved.

Further, if we add to the above tetrads a few others, *viz.*, those of the four main interests or ends of life, the purush-ārthas; the four main divisions or stages of the individual lifetime, the āshramas; and the four main departments of knowledge, the shāstras; then the claim would be that all human problems whatsoever, mundane and divine, of the here

¹ Manu, iv, 4, 6.

and the hereafter, secular and religious, domestic, eugenic, social, industrial, vocational, economical, political, æsthetic, educational, etc., could be solved fairly successfully. A large claim, no doubt; something like that of the votaries of the elixir of life and the philosopher's stone. But the elixir of life here is character and the philosopher's stone is science, psycho-physical science; and the endeavour should be to bring science and science-inspired legislation so to bear on general national character as to elevate and steady it, and make it desirous of and fit for comprehensive and far-sighted civic thinking and systematic social organisation.

(k) THE FOUR MAIN STAGES IN A LIFETIME

The last-mentioned three tetrads have been dealt with in detail elsewhere.¹ They have a great sociological and political significance, and an intimate bearing on the subject in hand, though related more immediately to the individual life, because obviously society is made up of individuals. Some mention may be made of them here, therefore, to complete the outlines of the subject, the bearing appearing later on from time to time. The interest, the *summum bonum*, of life is dual; first, the restless joys of the world of Matter, attainable through the sensor and motor organs of the physical body; and then the bliss of rest in the Spirit, the peace of realisation of the One Universal Life, salvation. The first becomes subdivided into three, *viz.*, (1) *ḍharma*, the observance of law, the discharge of duty, the preservation of order in liberty, whereby becomes possible (2) just and righteous *artha*, wealth, whence arises (3) *kāma*, refined and lawful enjoyment; in other words, virtue, profit, pleasure. Without some degree of wealth, refinement in the material life is not possible, and positive

¹ In *The Science of Social Organisation or The Laws of Manu*, and *The Science of Religion or Sāṅkhya Vaiḍika Dharma*, by the present writer; and in *The Science of Education in the Light of Ancient Tradition*, only some parts of which have been published in journals, so far.

poverty (when not self-imposed for freer spiritual aspiration) is brutalising. The gathering of knowledge, of science, is indispensable for the fulfilment of every one of these interests; it is part and parcel of the first in particular, and corresponds to the "curiosity" which is natural to living beings, to the cognitive function of the mind, as the second and the third correspond respectively to the actional and the desiderative.

To realise all these interests or ends of life in an orderly and systematic fashion, the lifetime becomes subdivided, again quite naturally, into four parts. The first part is assigned to the acquisition of knowledge, education; the second and the third to the next two interests, the gathering of riches and of the experiences, the joys, mixed with sorrows inevitably, of the embodied life in the family and the household, and also to the performance of acts of merit, and of gratuitous public service and gradual retirement from competition; the last is devoted to the cares of the other world and the search for the Eternal. Another, and perhaps more convenient, way of putting it, would be to say that the first two parts are given to the pursuit of the things of this world, the other two to renunciation thereof (by acts of sacrifice and unremunerated public service and otherwise) and the pursuit of the Spirit; the theoretical portion of *dharma*, *viz.*, knowledge, being assigned to the first part; *kāma* and *artha* governed by *dharma* to the second; the practice of *dharma* in its more self-denying and self-sacrificing forms to the third; the pursuit of *moksha*, freedom from the essential and primal Sin and Error of mistaking the finite body for the Infinite Spirit, and therefore from the bonds of matter, which freedom is "salvation" from "sin," *klesha*, to the fourth.

In correspondence with the four ends of life, science, which is to subserve life, is divided into four main departments also, named after the ends, as *Dharma-shāstra*, *Artha-shāstra*, *Kāma-shāstra*, and *Moksha-shāstra*. All possible branches of knowledge find their appropriate places under these four;

for the tree of knowledge is a one-third part of the Tree of Life, and constitutes one of its three component "systems" of tissues, the other two being the "system" of emotions and the "system" of activities.

This fourfold organisation of knowledge and of the individual lifetime solves the problems of combining vocational with cultural education suited to the different principal varieties of temperament and type ; of actively and efficiently helping each person to find his proper place and occupation in society without blind waste of energy and crushing failures in a great majority of cases ; and of establishing a "balance of power" between all the conflicting interests of life, which, unregulated, defeat and destroy each other, but which, thus regulated, help each other and are secured for and by each individual in healthy rotation and due degree.

We shall next deal with the possibilities of a general elevation of human character in the mass, by means of science, whereby alone all such healthy regulation can become possible.

Bhagavan Das

(To be continued)

THE KEY TO EDUCATION

By ALIDA E. DE LEEUW

(Concluded from Vol. XL, Part II, p. 553)

BHAGAVAN DAS opens the chapter on the Problems of Education with the following quotations from Manu's Code of Life :

The four types of human beings, the four stages, and all that infinite variety of experience implied by these, nay the three worlds, or yet more, the whole of the happenings of all time—past, present and future—all are upheld, maintained, made possible and actual, are realised, only by knowledge, by consciousness (Universal and Individual).

The Ancient Science of True Knowledge beareth and nourisheth all beings. All welfare dependeth on Right Knowledge. Right Knowledge is the living creature's best and only and most certain means, helper and instrument, to happiness.

This Code is all-embracing. In it we have a didactic, philosophic re-statement of the World-Order, and, in broad outline, the History of Humanity in relation thereto. It is a scientific, unimpassioned statement of human needs and their fulfilment, given for the helping of the world during this "age of hand-power and sex-difference," as our present age, the Kali Yuga, is characterised ; it is made possible by the vast knowledge of Manu's Mind, "omniscient of whole past ages, world-cycles of activity and sleep, that only serve as ever-repeated, ever-passing illustrations of the truths and principles of the Science of the Self". In this wonderful scheme the first place is given to the questions and problems of education ;

rules and regulations are laid down, all points of present interest seem to be touched upon, and all questions which nowadays constitute the problems most urgently pressing for solution, are answered either explicitly or implicitly.

Indeed the whole of Manu's Code is one all-sided *exposé* of the Great Plan of Evolution—the Cosmic Education—in which as a matter of course the education of the individual, education in its narrower sense, finds the most prominent place. In consequence of this close identification of the part with the whole, this fact, evident throughout, that the education of human beings is based on and patterned after cosmic ideals, the true realities, we cannot fully grasp the meaning of the Laws laid down by Manu for any particular department, without studying the whole scheme as much as lies within our compass and possibilities, even where it seems to touch on problems which do not deal specifically with education proper.

At the time when this Code was formulated, and under the circumstances which called for its expression, problems, in the modern sense of the word, there were none; for Teachers and Rulers were Knowers of the Self, possessors of that Kingly Science, that Royal Secret, by which all else was known, in which all Right Knowledge is contained, without which no child of Manu can reach the Highest Goal. Manu repeatedly emphasises this:

All this whatsoever, that is designated by the word "This," all this is made of the substance of, and is held together by, thought and thought alone. *He who knoweth not the subjective Science, the Science of the Self, he can make no action truly fruitful.*

And it is said by Him that

only he who knows the Science of the true and all-embracing knowledge, only he deserves to be leader of armies, the wielder of the Rod of Justice, the King of men, the Suzerain and Overlord of Kings.

The whole Code of Life is intended as a guide to right conduct through this right knowledge, and the precepts for

promoting growth and the consequent perfecting of the individual, the nations, our present-day humanity, flow in an abundant, continuous and life-giving stream. And yet, while this understanding of the Ancient Wisdom in some small degree is necessary if we are to grasp the spirit of Manu's Laws, the necessarily restricted quotations which we find in *The Science of Social Organisation* are so fundamental and pregnant with meaning that even from a single one we may gain a considerable amount of insight into the whole scheme.

In bare outline, and given as nearly as possible in Manu's own wording, the Scheme is as follows :

The Humanity of the present Kalpa, in the Kali Yuga, is divided into the four castes—

The four castes are the three subdivisions of the twice-born, viz., Teacher, Warrior and Merchant, and the once-born Labourer, and there is indeed no fifth anywhere.

—and the life of the individual naturally and of necessity falls into the four stages or Āshramas.

The four Āshramas are those of the student, the householder, the forest-dweller, and the ascetic who has renounced the world. And all these four arise from the householder (that is to say from the peculiar sex-constitution of present-day man).

This division into castes, and the four stages through which the embodied life runs in every incarnation, concern the mode of form; the Life itself (whether individual or universal) finds the Path along which activity leads man to bliss; this is divided into two characteristic divisions, recurring at all stages; each Path leads to its own appointed goal, having its own laws and ends and aims.

The activity dealt with by the Scripture is of two kinds : *Pursuit* of prosperity and pleasure, and *Renunciation* of and retirement from these, leading to the highest good, the bliss than which there is no greater. Action done for one's own sake, out of the wish for personal joys in this and the other world, is of the former kind. Action done without such desire, with unselfish desire for the good of others, and with such conscious and deliberate purpose, and not merely out of instinctive goodness, is of the latter kind.

Pursuing the course of the former, the embodied self may attain to the joys of the Lords of Nature among whom sense-pleasures are keenest, so that they think not of Liberation. Pursuing the latter, he crosses beyond the regions of the five elements.

Thus this forthgoing and withdrawal, this Involution and Evolution, this Rhythmic Swing of the Universe, and the four castes and the four stages, are the warp upon which the whole pattern of Man's life in the three worlds is woven; and on these three great facts, as enunciated by Manu, are all laws, rules and regulations based, which were not given for a short period only, but are issued as applicable throughout the duration of the Kali Yuga for all peoples and nations living under its dispensation. Rightly studied, the Code of Life should thus prove applicable in all its principles to modern conditions and needs. Education, for the twice-born at least, is to be carried on in the home of the teacher, who is to the pupil "as father and as mother, the willing and tender slave of the student . . . the pupil of the olden day becomes, literally, a part of the family of the teacher," and

Having taken up the pupil in order to lead him to the Highest, the teacher shall *first of all* teach him the ways of cleanliness and purity and chastity of body and mind, and good manners and morals, and he shall teach him how to tend the fires, sacrificial and culinary, and, more important than all else, how to perform his Sandhyā-devotions.

The time for beginning the life with the teacher, and the length of the student-period, vary with the caste and the particular aptitude of the pupil.

The Brāhmaṇa should be led up to the teacher, and invested formally with the sacred thread (which marks the beginning of the student stage) in the eighth year, the Kṣhāṭtriya in the eleventh, and the Vaishya in the *twelfth*. But if the boy shows exceptional promise and desire for the qualifications of his vocation—the shining aura and the special colour or light of wisdom, if a Brāhmaṇa; the glory of physical vitality and the might of sinew, if a Kṣhāṭtriya; the magnetism of commercial enterprise and initiative energy, if a Vaishya; then should he commence his studies in the fifth, sixth and eighth year respectively for the three types. Such commencement should not be delayed beyond the sixteenth, the twenty-second and the twenty-fourth year, in the three cases. For Sāvitrī, "the daughter of

the Sun, the chief of mantras and of the laws of nature, the introspective consciousness and the power of the higher reason, without which life remains un-understood, to the man as to the animal—that Sāvitrī waits no longer for the young Spirit after those periods, and may not be found again in that life.

The duration of the student-period, the first Āshrama, was thirty-six years for those who wished to reach the highest goal—the Teacher, the Brāhmaṇa. The next best was eighteen years, the minimum nine years, or “till the desired knowledge is acquired”.

What was to be taught, the special subjects which were to be emphasised, also depended on the class and stage, or type, to which the pupil belonged and by which his “vocation” or special fitness was largely determined; but there was fundamental knowledge that was to be given to all types and classes alike; the main distinction was one of degree, of the intensiveness with which any study was taken up, and this of course was conditioned by the length of time that the pupil was prepared to devote to residence with the teacher, and on the work and its demands, for which his “psycho-physical constitution” destined him.

But the most fundamental of all “subjects” mentioned in Manu’s scheme is the Science of Dharma. As we have already seen, “How to perform his Sandhyā” was the most important item with which the education of the twice-born child was begun, and Manu says:

But he who performeth not the morning Sandhyā, *not* the evening one, like a Shūdra, should he be excluded from all work which requires the twice-born and regenerate to perform successfully.

The evening Sandhyā purifieth the mind and body of the preceding day’s stains, worries and thoughts of sin and evil. The morning Sandhyā clears away the vices, astral and physical, of the night before, and gives new strength to meet with equanimity the trials and troubles of the coming day.

The time of Sandhyā regulated the hours of study: “After the morning and after the evening Sandhyā the pupil should go up to the teacher and study diligently.” In all

ways and under all circumstances this Science of Duty was to be supreme.

The Lord of Beings maketh and unmaketh countless cycles and world-systems as in play. For the discriminate and righteous conducting of life therein by all human beings, the wise Manu, son of the Self-born, framed this SCIENCE OF DUTY. Herein are declared the good and evil results of various deeds, and herein are expounded the eternal principles of duties of all the four types of human beings, of many lands, nations, tribes and families.

What we now call "intellectual" education, evidently occupied a secondary place from Manu's point of view. Not that it was in any sense neglected or underestimated; for we read :

Let the Brāhmaṇa know the ways of livelihood of all, and *instruct him therein*. Let him, for his own living, follow the way prescribed for him.

And in another place we find it recorded that the studies of the Brāhmaṇa were "the whole circle of knowledge indicated by the word Trayī, the three Vedas, the all-comprehensive Trinity of Science, Science of the Trinity and all their subsidiary sciences". And of Kṛṣṇa it is said in the *Bhāgavāṭa*, that he studied all the sixty-four arts subsidiary to the Sāma Veda. Manu says quite definitely that the twice-born, be he Brāhmaṇa or Kṣhatriya or Vaishya, should acquire the whole of the Veda with its secret meaning. Perhaps then it is hardly correct to say that intellectual education was considered as secondary in importance, for there is in reality little or no distinction between scientific and religious knowledge. Right knowledge was one and continuous, the physical and the superphysical closely interwoven and hardly to be separated for the embodied, yet the emphasis was always on the spiritual as the origin and source of all. As Bhagavan Das remarks : "Sandhyā is the *practice* of the very quintessence of Science in its truest and fullest sense," and there were no *beliefs* without reasons. All instruction, whether it referred to the physical, moral, mental or spiritual

side of education, was inherently scientific in character, and inquiry was encouraged; indeed Manu declares that "only he really knows the Dharma who has grasped the reason of it". He even recommends that

the appropriateness of all injunctions by the R̥shis as to duty should be carefully ascertained by means of the reasoning that does not ignore observative knowledge and memory, but is consistent with and based on them—for only he who so applies his reason (not in a spirit of flippancy, but of an earnest desire to find and understand the truth, and observes the not very arduous courtesy of listening with common respect to the opinions of the elders who have had more experience, and listens not for blind acceptance, but for careful pondering, he only) really knows the Dharma, and none other.

From this quotation as from many others not here mentioned, we can see how much stress is laid on the right spirit in which all activity should be carried on, and a code of manners is given, setting forth in much detail the laws that should govern behaviour in the manifold circumstances and relationships of life, and stipulating how "reverence to elders, tenderness to youngers and affection to equals are expressed on all occasions, making life a continual feast of fine feeling," as Bhagavan Das puts it.

Physical education also was by no means neglected; indeed it was carefully regulated according to the "vocation" or caste of the pupil. The Brahmacharya period, the source of all health and strength during studentship, was enjoined upon all, while rules about cleanliness and purity, about food and sleep and bath, and the Science of Breath, all taught in the religious observances of daily life, have a direct bearing on hygiene and constitute an important part of physical education. While we do not hear of "Games and Athletics" in the modern sense, we are told that the body was thoroughly and appropriately exercised by practice in car-driving, archery, and so forth, and instruction was given in the art of right living as well as of the healing of disease of mind as well as of body.

As the dross of metals is burnt away by the bellows working on the fire, even so all the impurities of the body are consumed and

all defects rectified, by the controlling and regulating of the breath in proper ways.

To cure physical defects and diseases by breathing exercises ; mental diseases and excitements by exercises in concentration of mind ; vicious attachments and addictments of sense by the practice of mental abstraction ; and finally to overcome the disturbance of the guṇas of Prakṛti by the practice of meditation.

It is evidently difficult to separate the teaching given into subjects and departments after the manner of the modern curriculum ; “ specialising ” does not seem to enter into Manu’s scheme. Yet we find hints as to the importance of one aspect of science over another, as being fundamental to others ; so Bhagavan Das tells us that Shabḍa Shāstra, the Science of Sound, articulate and inarticulate (acoustics, phonetics, nature-sounds, animal cries, the various stages of development of human languages, vocal physiology, etc.), had great stress laid on it, and Manu says :

All meanings, ideas, intentions, desires, emotions, items of knowledge, are embodied in speech, are rooted in it and branch out of it. He, therefore, who misappropriates, misapplies and mismanages speech, mismanages everything.

To all the sciences, the knowledge of the ways of speech and the laws of thought is the natural entrance.

The dignity of the Office of Teacher, the immense opportunity given to all who qualify duly for this high calling, is repeatedly implied or definitely expressed.

He who envelopeth the ears of the pupil with the Truth of Brahman, he who giveth him new birth into a higher body, with the sacred rites of the Vedas, and the help of the Gāyatri, he is verily both the father and the mother of the disciple, and he is more, for the body he bestoweth is not perishable like the body of flesh, but is undecaying and immortal.

Even the method to be employed by the teacher is given in some detail, as when he is enjoined to encourage inquiry and the asking of questions by the pupil ; to ascertain that the student understands before proceeding further ; to see that both the reasoning powers and the memory faculty shall be properly trained and exercised ; to make sure that memory

be based on understanding, which two He declares to be the two sources of Dharma. With reference to this, as to all other training, special care was to be taken that everything was done in the right spirit.

Let not the knower answer until asked, nor may he answer if not asked in the right manner. He should behave as if he knew not anything amidst the men who are not ready to learn and ask not in the right spirit.

Girls' education is regulated on the same basis as that of the boys, in consideration of their special needs, their psycho-physical constitution and their particular vocation, inclination and aptitude.

All the sacraments prescribed for the boys are prescribed for the girls also. But they have to be performed without the Veda-mantras (which their peculiarity of psycho-physical constitution prevents them from using successfully). The marriage sacrament has, obviously, for bride and groom alike, to be performed with Veda-mantras. For the girl, residence with the husband and helping him in his duties, and learning from him, takes the place of the boy's residence with the teacher. Her tending of the household fires under his instruction becomes the equivalent of his tending of the fires in his teacher's family. But otherwise, generally speaking, the girl should be nurtured, brought up and educated in the same way and as diligently as the boy.

Lest the modern woman should resent this exclusion, on the ground of her "peculiar psycho-physical constitution," from the use of the secret veda-mantrams and similar privileges, it may be of advantage to quote here what Manu says with regard to the status of woman in human society, even though this bears only indirectly on the subject under consideration. Says Manu :

The Āchārya exceedeth ten upādhyāyas in the claim to honour ; the father exceedeth a hundred Achāryas ; but the mother exceedeth a thousand fathers in the right to reverence, and in the function of educator.

And further :

The Man is not man alone ; He is the man, the woman and the progeny. The Sages have declared that the husband is the same as the wife.

And Bhagavan Das quotes from the *Matsya-Purāṇa* :

The good women should be honoured and worshipped like the Gods themselves. By the favour and the soul-power of the *true* women are the three worlds upheld.

It is particularly interesting to note here how, with all the definiteness and precision of regulations and division into classes and stages on which the rules are based, there is an utter absence of the categorical imperative; and how the scientific exposition of principles by the Infinite Knowledge of our Great Progenitor, brings with it as a natural consequence great adaptability and fluidity of detail in practice, and tolerant anticipation of special cases and circumstances, as when it is said, that

in normal times, when no misfortune compels, the way of living should be that which makes no struggle and no animosities with others. Or, if this be not possible wholly, then, at the least, the way of living should be such as involves a minimum of this unhappiness.

Even the regulations as to castes and life-stages, which at present appear of the most rigid and seem to be growing more and more complicated as time goes by, are not by any means the hard-and-fast, heaven-decreed divisions in Manu's treatment of them.

Every one is born a Shūdra, and remains such till he receives the sacrament of the Veḍa and is born a second time thereby.

This is Manu's decree. In the *Mahābhārata* a statement is made to the effect that character and conduct alone can decide to which caste anyone belongs, and even that neither birth, nor study, nor ancestry can decide whether a person belongs among the twice-born or not. And Manu says, moreover, that persons born in a lower caste may change into a higher by self-denial, while

by the opposite of self-denial, by self-indulgence and selfishness, they may descend into a lower. The pure, the upward-aspiring, the gentle-speaking, the free from pride, who live with and like the Brāhmaṇas and the other twice-born castes continually—even such Shūdras shall attain those higher castes.

The learned author of the book from which all these extracts are taken, tells us that even at the present day it frequently happens that a Hindū child is born into a different caste from the one to which by the calculations of his horoscope he can be demonstrated to belong.

Thus does the Manu, in all the flexibility of his knowledge, allow the scheme he gives us to fit all time and all conditions of this Age, without ever altering any of the principles which are its foundation.

The West is seeking and striving after ideals in education in many respects similar to what Manu puts before us. Free education for all, small numbers in classes, outdoor life away from cities, prolonged periods of all-sided study, special training for those who are to teach, and physical, mental and moral fitness as the outcome of education—all these are points which are considered and experimented with in the West, and to all of which, and many more besides, the Manu's scheme contains an answer.

Why does it seem so difficult at the present day to frame a ground-plan of social organisation which will prove to be so truly fundamental and universal that all sorts and conditions of men shall find it suitable to use as a foundation upon which to erect their own superstructure according to special needs and requirements?

Such a scheme is the Code of Life given by Manu. Why has the West and the modern East wandered away and become estranged from the Ancient Ideals, from the Ancient Wisdom? Why is education of to-day everywhere declared to be so ineffective, so deadening, so hopelessly inadequate?

It must strike every one who studies Manu with the help of the elucidations which the book in question offers—and even the cursory reader must be impressed by it—how really modern and fitting modern needs the scheme appears, notwithstanding the—to many Westerners—

unacceptable conception of castes, stages and Paths, which form its warp and woof.

In the modern plan, represented by numberless pamphlets and weighty tomes, there is no sure basis apparent. In all departments of human knowledge personal opinion seems the only guide; theory upon theory is expounded, and argument upon argument is brought forward and testifies to the thoughtful learning of the exponent, only to be followed by fresh theories and more weighty expositions from another standpoint, which to all appearance prove the very opposite of that which was so ably proved plausible and reasonable by a previous combatant in the arena of thought. So also with the numberless schemes of education which the Western world produces year after year.

What it is that prevents both East and West from adopting (or adapting, where circumstances demand it) and skilfully working out this scheme, devised by wisdom for this our humanity of the Kali Yuga, may be read in *The Science of Social Organisation*, in which the learned author discusses with thorough impartiality the conditions and the needs of East and West alike.

Certain it is that the West will be able to profit fully by that which the East can teach, only when it recognises the truth that there is a body of superphysical, supersensuous, impalpable but imperishable reality, which cannot be grasped by the senses, nor expressed by language, but which, this elusiveness notwithstanding, constitutes the eternal and never-failing source of Life from which the real man can draw, and which is the immutable foundation of all existence, of which the physical-world life is the inverted image, often distorted by reflection.

Then will it be seen that the Ashvat̥tha Tree of Life and Being, or the Bo-Tree of Wisdom and Knowledge, "whose

leaves are the Vedas” and “whose fruits give life eternal and not physical life alone,” grows in reality “with its roots above and the branches below”; that it is, in its marvellous mystery, no mere fanciful, material symbol, but an expression of the Highest Truth, which cannot be expressed.

Then shall Humanity no longer erect its structures on the shifting sands of self-centred, self-seeking opinion, but it will build on the Rock of Wisdom, with which there is no variable-ness, neither shadow of turning. Then will all perplexity as to universal fundamentals vanish, and Manu’s Science of the Self be recognised as the Key to the Mystery of Right Education.

Alida E. de Leeuw

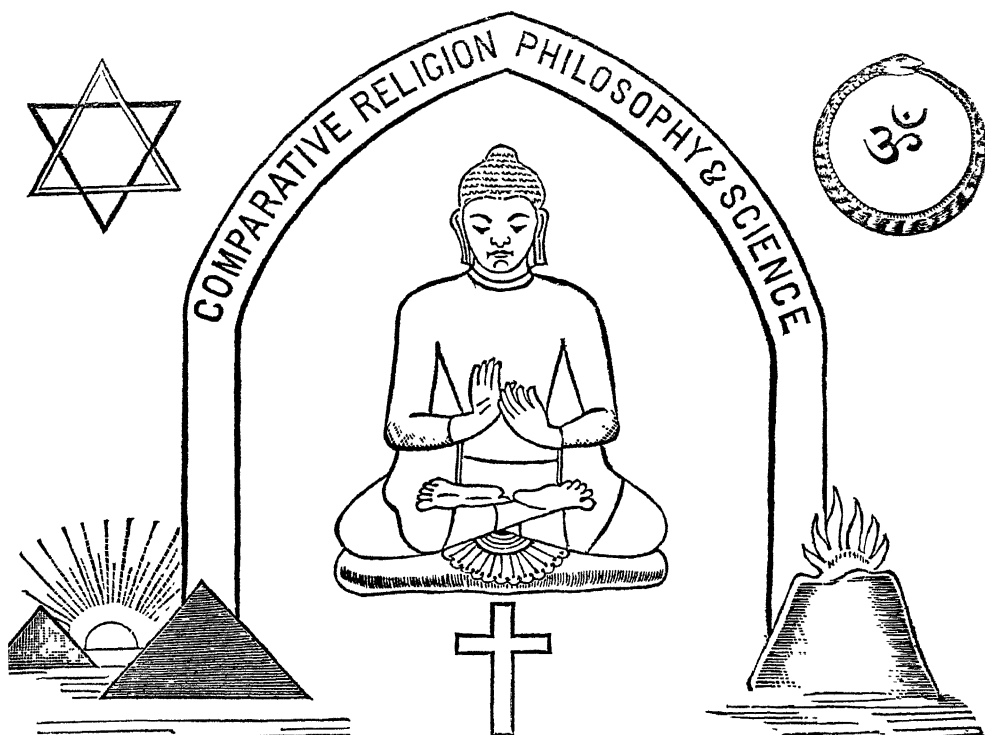
SONNET

SUGGESTED BY THE VOLCANO ASAMAYAMA

ASAMAYAMA lifts a quivering lip
And breathes his heart's wild Hell in Heaven's Face.
Old angers round his mouth have left their trace ;
Chained passion shakes him like a labouring ship.
Bald as a monk, he cracks his lightning's whip
And scars his flesh, that falls from humble grace
Vexed that his unrepentant pride's red mace
Calls ash and cinders only to his scrip.
. . . Aye, and not he alone, if truth were told,
Not he alone, but each aspiring heart,
Lips with high song unsung made sharply sweet,
All whom old wizard Life gives lead for gold,
Wince at as low an end to hope's high start—
Cinders and ash under oblivious feet.

Hast thou no throb responsive to our trust,
Eternal Power ! who crushest us to wine
For thy delight, yet dost to us assign
Out of life's baking but a blackened crust ?
Nay, nay ! Despite our tale of " moth and rust,"
Still have we hope our eyes shall yet divine
Thy purpose ours, and see Thine emblem shine
On our scarred banners—even in the dust.
. . . There, graven in cinder, a wayside Buddha stood.
Defeat with so triumphant peace was wed,
Sealed with so Godlike impress, that I cried ;
" All that life could not, when the spirit would,
Shall yet prevail." Asamayama said :
" Lo, in its ash my flame is justified."

JAMES H. COUSINS



THE THREE OBJECTS OF THE THEOSOPHICAL SOCIETY

By W. WYBERGH

THE article upon the reconstruction of the Theosophical Society by Mr. G. S. Arundale, contained in the March number of THE THEOSOPHIST, will no doubt arouse great interest throughout the Society. It was probably intended to provoke discussion and to elicit expressions of opinion, for, as

Mr. Arundale himself points out, no such change as he contemplates should be adopted without careful consideration or without an overwhelming majority in its favour.

It would be very undesirable to assume, in a case like this, that "silence gives consent," for silence may imply only a feeling of diffidence or an inability to formulate one's reasons. On the other hand, objections to a change may be due not only to an irrational conservatism but to an appreciation of the great difficulty of formulating any positive programme. For my own part, though I am far from having any objection *a priori* to change, I feel quite as unable as Mr. Arundale to offer any definite programme of reconstruction. He has, in the meantime, put forward some suggestions of so vital and far-reaching a character that, these having been formulated by him, we must all feel compelled to come to some decision about them, however incompetent we may believe ourselves to be. The alternative is to accept passively whatever may be decided by others; but such an attitude of passivity and mental inertia seems to me at any rate to be an evasion of our responsibility as Theosophists. Our opinions may individually be worth very little, but it is our business to *have* opinions, and our duty to give our reasons for them.

Here at the outset I seem to find a wide divergence between my point of view and what I take to be Mr. Arundale's. He declares that questions involving possible reconstruction should be asked, and I agree with him; he professes his inability to answer them, and I share his feeling of inability; he forthwith proceeds, nevertheless, to give his answer, and I, with equal inconsistency, proceed to offer mine; but when he pleads that to prevent us from sinking "under the dead weight of habit and orthodoxy" these questions should be *authoritatively answered by our elders*, I rub my eyes and wonder if I am awake! For surely this is the very apotheosis of "habit and orthodoxy". At any rate this plea forces us to

go to the root of the whole position of the T.S., and indeed of all religious and intellectual liberty.

I hope that no one will raise the cry of "disloyalty to our leaders," among whom I count Mr. Arundale himself. Such a cry would be very wide of the mark, and indeed I can hardly express the gratitude and respect and affection which I feel for them, though, with the exception of Mr. Arundale, I have never had the privilege of meeting any of them. But loyalty to our leaders is a different thing from the establishment of a papacy, which is what such an "authoritative answer" really involves, however exalted may be the leader from or through whom it comes.

Let me explain why and how, for the parallel with the papacy of Rome is singularly exact and gives us a sure indication of the results for good and evil which must follow the adoption of the principle. The source of power and authority in the Catholic Church is the Pope, but this authority in intellectual and spiritual, as well as administrative matters, rests upon his position as the Vice-gerent of Christ, and when speaking *ex cathedra* in this capacity he is therefore regarded as infallible, for he is transmitting to the Church a message from his Master. Consequently, whatever he says remains not merely for the moment but for all time true, and can neither be contradicted nor modified, for Christ cannot make a mistake. The position is perfectly logical and inevitable, once the validity of "authority" is recognised in intellectual matters, and its unimpaired translation from the spiritual world through a human brain. This position is at the same time the strength and the weakness of the Catholic Church. But the strength is of the kind that manifests chiefly in the fields of organisation, propaganda and temporal power: it is of the type that we have lately come to know as "Prussianism". The strength is that of a machine, not of an organism, and its characteristic is inertia and immobility—the darkness of Tamas. Its weakness

is in the sphere of spiritual things, and manifests as literal-mindedness, materialism, narrowness of outlook, and danger of intolerance and spiritual pride. I do not for a moment impute these things to the Catholic Church as an essential part of its religion, but rather as a defect in its method, for I think it is clear that the *authoritative* guidance of the Papacy is a most serious hindrance to its task of manifesting the will of Christ upon earth.

The position of the Theosophical Society offers some very striking parallels with that of the Catholic Church, but is nevertheless essentially different.

Although there are the widest differences of opinion among Theosophists as to the existence and nature of the Masters and Their relation to the Theosophical Society, yet most of us regard Them, individually or collectively, as the Founders of our Society and its continuing inspiration and guide. Similarly most of us look upon our President, and perhaps some others of our leaders, as being in a special sense the accredited agents and instruments of the Masters. This at any rate is true of Col. Olcott and Mrs. Besant, our first two Presidents. It might appear then that, as in the case of the Pope, we ought to regard a pronouncement by the President, as representing Them, or statements of fact made in good faith as resting upon Their authority, as being infallible and binding upon the Society. But it is the glory and the strength of the Theosophical Society that this claim has never been made by any of our leaders. No society has ever been more free from autocracy, either in matters of belief or conduct, and our Presidents have nobly upheld this freedom. If we have had sometimes to fight against tendencies to stereotype the "Olcott attitude" or the "Besant attitude," or to convert Theosophy into a creed, the fault has never been that of the leaders, but of their injudicious or undiscriminating admirers.

Hitherto, as Mr. Arundale points out, there has been no such thing as specific authoritative guidance of the Theosophical Society, either by the Masters directly or by any of those recognised as leaders. Yet, as he also shows, the absence of such guidance has in no way militated against the detailed and scientific direction of the energies of members into a score of different but cognate activities, inspired and guided, as we may well believe, by the spiritual power of the Masters working through each one's own interpretation of Theosophy, and therefore more whole-hearted and efficient than it could possibly be if dictated by an outside authority, however revered. We are told that in past ages, while its intellectual powers were as yet wholly undeveloped, humanity was guided and ruled by King-Initiates for its own good. But the Golden Age of the future, towards which we are evolving, will be a very different thing, and it seems both unwise and futile to endeavour to put the clock back. Such guidance was indeed categorically refused at the very outset of the Society's career by one of the Masters in a letter to Mr. Sinnett, quoted in *The Occult World*, for reasons not of temporary expediency but of fundamental and permanent validity.

It would seem that such guidance can only be given to advanced and irrevocably pledged occultists, and I think it is not hard to see that this is no arbitrary rule, but one inherent in the nature of the case. Certainly we can see for ourselves that there is a fallacy involved in the reasoning by which the "authoritative guidance" of an Agent or Vicar is advocated. For the Vicar and the Agent are not really and actually identical with Him whom they represent, and no human personality can, in the nature of things, completely and perfectly express and transmit the superhuman. Thus, mistakes must necessarily occur in the expression of Truth. The Divine is perfect and omniscient on its own plane, but necessarily takes upon itself the imperfections of its instrument. And indeed who shall even say

whether the instrument is at any given time really speaking *ex cathedra* or not?

The bearing of this upon such practical questions as the acceptance of a Master's "nomination" to the Presidency, for instance, is very plain, and it is equally plain in matters of doctrine and teaching. Paradoxical it may doubtless appear, but there is every reason to think that "authoritative guidance" would necessarily, as stated in the correspondence referred to, be an actual hindrance, as it has proved to be in the case of the Papacy. Our leaders, and every one of us, are incontestably right in seeking *each within his own heart* the guidance of Higher Authority when the duty of settling important points of policy is imposed upon us. But the guidance we receive and the measures that we propose must stand or fall upon their own intrinsic reasonableness, not upon appeal to an authority unverifiable by others. Such I believe to be the fundamental principle of truth, liberty, and progress. The degree to which, in forming his judgment, each one of us privately recognises and defers to another embodied personality, or on the other hand tries to make his own heart and mind directly responsive to Divine guidance, is, I suppose, a matter of individual temperament, and the method that is inspiring to one may to another be a temptation of the devil; but in any case the leadership of the heart is a private and personal relationship and a very different thing from an authority *ex officio*. May the Theosophical Society always find room for both types of mind!

In so far as the authority of leaders is an executive one, delegated to them by the whole body of members, the position is of course quite different. It may well be a matter for consideration whether or not the President should hold office for a longer period or be given more autocratic powers; and there is undoubtedly, in theory at any rate, something to be said for the idea that one of our functions as a Society is to act

as a balance, and that when the world is predominantly autocratic we should be democratic in our organisation, and *vice versa*. But changes of method and organisation are mere questions of convenience, with which I am not for the moment concerned. It is for those whose practical administrative experience has shown the necessity for change, to give their reasons and make their suggestions.

I think I have sufficiently emphasised the importance of the question of authoritative guidance, but Mr. Arundale has raised another point of at least equal importance, which goes right to the root of the constitution of the Society. This is concerned with no less a matter than the fundamental question whether our bond of union should be "the profession of a common belief" or, as hitherto, "a common search and aspiration for Truth". This is indeed a "digging at the foundations," though he disclaims any such intention, and seems almost to be unaware of the radical nature of the change which he proposes.

The formulation of a creed or an intellectual test of any kind, whether by authority or not, seems to me to be foreign to and necessarily incompatible with Theosophy, and it is of the utmost importance to realise that this is no less true of creeds formulated by majority vote, or even by consensus of opinion, than of those accepted on authority. Mrs. Besant has put the thing in a nutshell (THE THEOSOPHIST, August, 1912), and if I quote her, it is not because of her authority, but because she has expressed the matter so well. She says: "Nothing could be more fatal to a Society like ours than to hall-mark as true, special forms of belief, and then look askance at anyone challenging them, trying to impose these upon those who will come after us." In the same way H. P. B. has pointed out that our one great danger is the danger of getting into a groove, and so becoming fossilised in the forms of belief that many of us hold to-day; this will make it difficult for people in the future to shake off

these forms, and thus will involve posterity in the same troubles which so many of us have experienced with regard to the teachings among which we were born. The position can, I think, hardly be put more clearly; and, in comparison with the question involved, even that of "authority" appears to be one of degree rather than of principle.

In discussing the matter, Mr. Arundale has, I think, put forward an untenable view of the existing "Objects" of the Theosophical Society, though I admit that the misconception is a very common one. For, leaving aside the Second and Third Objects, which no one supposes at present to contain any dogma, even the First Object *is not an assertion of a common belief but the declaration of a common aspiration and activity*: it is not intellectual but practical in its character, and in this respect is on precisely the same footing as the other two. The existence of an Universal Brotherhood of Humanity is of course implied—taken for granted, indeed—just as in the Second and Third Objects the existence of religion, philosophy, and science, and of unexplained laws of Nature, are implied, no more and no less. But surely it is a very striking fact that all these "Objects" should have been worded so as to avoid anything approaching to dogmatic statement, capable of being made into an article of belief, and it is impossible to ignore that this is of deliberate purpose. Mr. Arundale hardly seems to realise that in adding an article of belief to any of these declared Objects, we should be fundamentally changing its character, and with it the whole character and object of the Society, and that quite irrespective of the particular article of belief in question. It would in fact be to make the Theosophical Society into a sect among other sects, and utterly to destroy its unique position and universal character. If the proposed articles of faith were in themselves perfectly acceptable to every existing member, which of course we can hardly expect to be the case, it would not make the

least difference to the effect of the proposed alteration. The Society might thereafter be many excellent things and do much excellent work, but—it would not be the Theosophical Society any longer !

This is a strong assertion, I am aware, but I think it can be justified. In the first place let me say that I thoroughly agree with Mr. Arundale in deprecating any narrow “Theosophical” (?) orthodoxy, nor do I in any way regard the Objects of the Society in their present form as sacrosanct : I may even add in parenthesis that I share to a large extent Mr. Arundale’s beliefs and opinions as far as I am acquainted with them. If we can find a better means of stating our objects, by all means let us do so. But in doing so let us remember that we stand on a spiritual, not an intellectual basis, that our aim is inclusive not exclusive, unitive not separative. We stand for Life and Truth, not for the forms, however true, in which the Life and Truth may be temporarily embodied. For any such embodiment is in its very nature transitory, partial, imperfect. Let us beware of the kind of change that substitutes a truth for the Truth, which crystallises and petrifies within a form the ever-unfolding life within us.

The practical effects of such a change would soon become manifest. The inclusion in our Objects of articles of belief would immediately become an agent of exclusion which would keep out of the Society all those who as yet felt any doubt concerning them. We know well that a *real* knowledge of the Masters at first hand is and always must be possible only to very few, and possessed practically by no one on his first entrance into the Society. Even an intellectual “knowledge,” which after all only amounts to a balance of probabilities, is only obtainable after a good deal of thought and study. And I do not suppose* that anyone would think it desirable that a candidate for election should be accepted merely upon doing

lip homage to the idea, for the acceptance of it as an article of belief, without either well-founded intellectual conviction or real knowledge, would be possible only for the thoughtless and superficial or the insincere. To quote Mrs. Besant again: "No intellectual opinion is worth the holding unless it be obtained by the individual effort of the person who holds that opinion."

No longer should we be able to welcome "every one willing to study, to be tolerant, to aim high, and to work perseveringly," as we can do to-day. Inevitably there would arise among ourselves the feeling—"we are the people" in some way superior to those outside in outer darkness—and the spiritual pride which results from the exalting of head knowledge. And then, as time went on, and on the one hand the life of the Spirit became more and more fully manifested within and also without the Society, the articles of faith, like every other creed and formula in history, would manifest the opposite tendency, and become more and more rigid, more and more narrow, literal and material in their interpretation; and the divergence between spirit and letter would grow ever more acute. For though such a general statement of belief as Mr. Arundale suggests may seem a simple and natural thing, yet that, or any other which can be formulated, will necessarily be understood and acted on in different ways by different people at different times. That is a disability under which the different Religions and Churches must always suffer, but from which the Theosophical Society is in its nature free.

For we come back to this: that the intellect is essentially that which divides and separates, not that which unites; that it belongs to the form side, not the life side; to the temporary, not to the permanent. It is not the true *Sophia*, the Wisdom that we seek. The bond of a common belief (which means an intellectual formula) "is in fact a thing which bears within itself the seeds of dissolution

and decay, a tendency towards inertia, orthodoxy, stagnation, limitation, separation—to all the things of which Theosophy is the opposite. Let us not fear change: let us fear only that change which tends to make change impossible. Let us not make for ourselves a shell: let us rather strive to be that nucleus, that centre, that point which, itself without parts and without magnitude, radiates forth its light and life, spiritualising every movement, inspiring every temperament, enlightening every intellectual concept, and helping every man to tread his own path: “For all paths are Mine,” saith the Lord.

Only thus, by linking itself to the permanent, can the Theosophical Society remain the universal, living, spiritual and unique thing that it was meant to be, and escape the fate that sooner or later overtakes all forms and formulæ, however beautiful and useful. We may recognise the very great value of churches and creeds for the accomplishment of certain kinds of work and the promulgation of specific aspects of Truth, and as Theosophists we may, and very often should, take advantage of the privileges and opportunities for service which they offer, but let us not confuse the work of the Theosophical Society with that of the Churches. How can we, who stand for the Universal Brotherhood, without distinction of creed, assert any special creed in the statement of our Objects? It is not for us to call a halt anywhere or try to build ourselves a little, comfortable dwelling-place where we may rest for a time content. Whatever our religion, whatever our present opinions, we are the Wanderers and Pilgrims of the worlds of form, humble followers of Him who had not where to lay His head. Truly there can never be an end to our Objects, never a time when they have been attained, until the day when time shall be no more.

It may indeed be that we have already so completely failed in our task that there is nothing left for us but to sink into the position which Mr. Arundale's suggestion entails.

We may already have been weighed in the balance and found wanting, unworthy of the difficult task and high destiny to which we were called. Then, if we cannot be the central Sun, let us be the humble planet, for there may even in that case be a career of usefulness before us. But it will be because we have failed in the greater endeavour, not because we have succeeded, and there will surely arise some day in our place another and more worthy Body to carry on the eternal aspiration, to seek the Unattainable Ideal.

When, in the course of time, certain things which were once esoteric become exoteric, to identify the Theosophical Society with those things is to make ourselves correspondingly exoteric also. For esotericism does not mean a body of secret or not commonly accepted doctrine ; that is indeed an essentially exoteric view of the whole matter. Esotericism is a relative term which means at any time that which is incapable of being reduced to formula, that which at our stage of development cannot be expressed, that which is apprehended rather than understood, so that it implies for every person at every time something different. Consequently the Theosophical Society, so long as it presses towards the mark and refrains from identifying itself with any formula, does not indeed become *more* esoteric, for it is not a case of more or less, but remains essentially and inevitably esoteric.

Having, I hope, made clear the necessary implications and inevitable results of Mr. Arundale's main proposals, I can cordially agree with him in the feeling that, as it stands, the statement of our First Object is too limited. I believe it is possible, without committing ourselves to anything approaching a statement of creed, to express our First Object in more universal terms in such a way as to include more completely Mr. Arundale's idea of the meaning of Brotherhood. All we have to do is to omit the qualifying and limiting words "of Humanity". If this were done, and we were to speak

simply of the "Universal Brotherhood," every one could read into it as much or as little as his knowledge and intuition permitted.

In dealing with the Second Object, the objections to Mr. Arundale's main suggestions are of the same character as in the case of the First, and there is no need to repeat them. I entirely agree with him that it should be our duty and privilege to carry our Theosophy with us into whatever religion we profess, but we can, and I hope do, put this into practice without the necessity of any dogmatic statement or the formal adoption of any principle of propaganda. Such activities, however, I regard as part and parcel of our First Object, not of our Second; for this is one of the most obvious ways of "forming a nucleus". The Second Object I take to be concerned not at all with the formulation of results, but with one of the principal *means*, *viz.*, intellectual study and the preservation of an open mind, by which we can fit ourselves for the carrying out of the First Object. But the essential unity of religion is a truth that is best asserted by living it, not by stating it; for by stating it we may under some circumstances give offence, but by living it, never.

Finally, as to the Third Object. I am in thorough agreement with what Mr. Arundale says about the need of studying the known as well as the unknown laws of Nature, and, like him, I have found my Theosophy as much in ordinary science books as in "Theosophical" writings. But surely the *study* of known and unknown laws comes under the Second Object, not the Third, and is indeed expressly provided for therein. It would be a poor sort of "philosophy" or "science" which tried to draw a line between the "explained" and the "unexplained," and confined its scope to the former!

The Third Object, though I think it is clumsily expressed, has always seemed to me to imply something quite different from the intellectual study specified by the Second Object, for

otherwise it is redundant and unnecessary. Surely what is meant by "investigation" here is *practical* investigation—in short, the definite training of the faculties. Mrs. Besant has well said that in this investigation man is his own instrument and apparatus, and if we would "know the doctrine" we must "live the life". Such an Object is of course far removed from the practice of the "occult arts" or the pursuit of psychic powers, and he who becomes a Theosophist very soon learns the distinction. In fact this Third Object, like the Second, should be regarded as essentially subservient to the First. If we would serve we must know, and if we would know we must be.

Thus the Three Objects of the Theosophical Society are all of them practical and not intellectual in form, and each is organically connected with one of the threefold aspects of all Being and of human consciousness in particular—Existence, Wisdom, Activity. They are logically and vitally interwoven with one another, and afford a basis of conduct, knowledge and experience which is permanent and universal in its nature, independent of all authority and all dogma, a manifestation of the ever-unconfinable Spirit which makes us free. Of the three Objects, the First appears to me, as to Mr. Arundale, to outweigh the others; and yet, if we could see clearly, with sight undimmed by Time and Space, who knows but that they are indeed all one, of which none is afore or after another; for there are not three eternal, but One Eternal.

W. Wybergh

REINCARNATION AND HEREDITY

By S. R. GORE, L.M.S.

SUCH is the title of an article by Babu Hirendranath Datta in a recent number of *Theosophy in India*. An effort has been made there to show that the Eastern theory of Reincarnation explains the facts of Evolution better than the Western theory of Heredity.

So far as the evolution of human beings alone is considered, this is true in the main. Reincarnation is the prime factor in *human* evolution. The general impression, however, produced by the article above mentioned, on the mind of one who would go over it cursorily, is all in favour of reincarnation and totally against heredity. No doubt there are a few statements in that article which, when carefully perused, show that in the writer's mind heredity is not altogether without any value whatsoever; but that side of the question is not brought as clearly into the light as the arguments against heredity and the influence of circumstances and surroundings on evolution.

The theory of heredity is considered imperfect and unable to explain all the facts of evolution, simply because the transmission of acquired characteristics is not proved and because the general trend of expert opinion is against it. Darwin took it for granted and Spencer supported it. Darwin's theory of Pangenesis, or the production of the germ-cell from all the cells of the body, is not in favour with the biologists of to-day. Weismann's theory of the continuity of the germ-plasm, with its two compartments, germinal and somatic, is generally

accepted at present. According to this theory germ produces germ, and the soma or the body, excluding the germ-producing organs, has no other purpose in evolution besides protecting and nourishing the germ-producing organs and giving opportunity to the germ-cell to unite with another germ-cell of the opposite sex to produce a zygote, or the seed from which the personality grows. According to this theory the acquired characteristics cannot be transmitted to the offspring, mainly because the characteristics are acquired by such tissues of the body, like the brain or the muscles, as have no hand in reproduction; that being the exclusive work of the germ-cell.

Darwin had propounded the theory of pangenesis to explain evolution by the transmission of acquired characteristics and natural selection. Weismann does not think that all the body contributes towards the production of the germ-cell; he thinks that it is the germ that produces the germ; but he still holds that in the germ there are factors, which he calls determinants, that go to build the different organs of the body. "My determinants and groups of determinants," says Weismann, "are simply those living parts of the germ whose presence determines the appearance of a definite organ of a definite character in the course of normal evolution. In this form they appear to me to be an absolutely necessary and unavoidable inference from facts. There must be contained in the germ, parts that constitute the reason why such other parts are formed." (*Germinal Selection*, p. 54.) Thus for natural selection Weismann substitutes germinal selection. But here also it is Nature that selects; instead of selecting personalities or bodies that are fittest, it selects the determinants. In place of outward selection we have inward selection. But we have selection; we have not done away with it. For selection there must be variations, and these must be in the determinants. What causes these variations? Weismann admits he does not know the ultimate causes.

Even Bateson admits that though the transmission of acquired characteristics is not proved, or though the evidence against it is accumulating fast, we have no alternative theory to advance that will explain evolution.

Bergson says that the "*Elan Vitale*" is responsible for evolution. The creative force, call it by any name you like, brings about the variations that precede selection. This creative force is not of the nature of the intellect. It is akin to instinct and intuition.. It does not plan : it wills. Intellect may read the effect of that willing as something that has been done with some motive and according to some plan. But according to Bergson the creative force does not foresee and is incapable of reasoning, or, if you prefer, is above it. It wants certain results to be achieved, and they are achieved with the least possible expenditure of energy, and therefore by following old methods whenever and wherever it may, and digging new ways and grooves only out of necessity—and then automatically, just as you or I would lift our hands by a single effort of the will, without knowing anything about the mechanism concerned in the act.

These are the grounds on which Hirendra Babu concludes that what Biology cannot explain, the Eastern theory of reincarnation easily can.

It is necessary here to see what reincarnation means. It presupposes the existence of souls ; they repeatedly come to live in this physical world, and are therefore required to clothe themselves in earthly bodies. After one body is cast off, another is taken. The experiences of one earthly life are brought into the other, not generally as memory but as faculty. In this way repeated and diverse experiences increase and develop the faculties of the soul and bring about its evolution.

If this is the only cause of evolution, we shall have to conclude that the soul alone is responsible for the building of its body, and that the influence of the parents is

of little consequence. The soul will naturally so build its body as to give it the best chance to exhibit its faculties in this world. A faculty will not grow unless exercised ; it will deteriorate.

Evolution is growth ; it is expansion. For evolution, the body must allow all faculties to grow. It must give every facility to the faculties to manifest themselves in various ways and forms. But in this world the personality can at its best only manifest a few faculties in a manner that is worth considering.

According to this theory of reincarnation the experiences of the past are stored in the mind body, not in the physical, astral or even lower mental. These three vestures are cast off before a soul is ready to incarnate. They are the factors of the personality and change in every birth. What is permanent in or common to all incarnations is the individuality, or the Jīva that is the spark from the Logos, clothed in mental matter of the formless level of the mental plane. In short, the experiences to be stored must be stored as abstract qualities, not as memories, for the matter in which they are stored is not moulded into any form ; and memory has form.

No doubt the theory of reincarnation is the foundation of the Eastern system of thought, but is it all ? Do the Easterns not believe in heredity ? It cannot be said that they do not, in the face of the strict caste rules about marriage and the injunctions of the Shāstras against Pratiloma marriages. Persons with consumption, leprosy, insanity, etc., in their blood or heredity, are not to marry. It is evident from this that though believing in reincarnation, they do not neglect the consideration of heredity altogether.

The case against heredity is not proved, even though we may for the sake of argument admit that the transmission of acquired characteristics does not take place. This transmission is not the be-all and the end-all of heredity. Moreover,

the evidence against this transmission is even as inconclusive as the evidence in its favour. The question is as yet open.

If the theory of the transmission of acquired characteristics was the prime and only factor concerned with evolution and heredity, with the overwhelming biological opinion against it, the question of Eugenics and Mendelism would be meaningless.

There is no difference of opinion as regards the effect of alcohol on the germ-cells. There is conclusive evidence to show that the percentage of alcoholics among the progeny of alcoholics is greater than that among the progeny of the sober. It is also admitted that certain diseases, or a tendency towards them, can be transmitted. But it is strange that what is admitted in the case of diseases of the body and of the mind, is not admitted in the case of qualities that are beneficial to the race. It is believed that a tendency to insanity is transmitted, but genius, or such qualities of the brain as would facilitate the expression of genius, are not believed to be transmittable. They say that the diseases produce certain poisons that affect the germ deleteriously. Does insanity produce poison? If it does, why should not one say that high brain capacity also produces poison, or nectar if you choose? One supposition is as logical as the other. For what is poison or nectar but, according to the chemical physiologists, a secretion or a product that affects the system, in this case the germ also, deleteriously or favourably? If, according to that science, diseases are produced by one, why not good qualities by the other?

Though Weismann's theory is a brilliant exposition of facts, and is at present uppermost in the minds of all biologists, it has, in the humble opinion of the present writer, not entirely disproved Natural Selection; it has only brought to our notice one more factor—inter-germinal selection. Circumstances affect this selection as much as they do outward natural

selection. This is evident from the transmission of a tendency to disease.

The present writer is not an expert in biology; his knowledge is second-hand. He is not directly in touch with the growing experimental research in that branch of natural science. He is therefore not in a position to pronounce any decision in a matter that is as yet open and controverted. But being interested in the study of embryology in its theoretical aspect, he is taking this presumptuous step of expressing his views, not because he thinks that he can enlighten others, but because he wants to know where he is wrong. No attempt will be made to prove anything. This writer has not got any fresh argument or experimental proof to advance in favour of either of the theories mentioned above. He can at best try to show that the case must not necessarily be judged according to one theory only. All these theories may represent a part of the truth concerning this question; and, taken together, may explain the whole thing.

The seed determines the tree, the germ the personality. All are agreed so far. The seed is what its two parents, the male and female gametes, have made it. Evidently each gamete brings in some qualities. Where did it get these qualities from? Obviously from its parent gametes, who were also the progeny of other gametes. Carry this thread back until you come to the prime condition or state of protoplasm, some millions of years back. Biology says it was primitive. It certainly did not contain the qualities possessed by the gametes that produced you or me. If it did, there was no necessity for this long and weary evolution with its countless intermediate states. From another point of view, however, it might rightly be said that it did contain all qualities; or else what is now, could not have been produced. Thus we see that we are confronted with a dilemma. How are we to get out of it? Which is true? Did the primordial protoplasm

contain all qualities, or did it not? In a certain sense it did, and in another it did not. In what sense did it contain the qualities? Only in so much that it was part and parcel of the primordial Substance or the "thing-in-itself," the Root-Cause of the Universe. In what sense, then, did it not contain these qualities? In so much as it was a material thing or a physiological unit. This means that if we consider it as a form of matter, it had to evolve, and if we consider it as Substance or "thing-in-itself," it was and always is whole. But we are evidently here concerned with the form aspect. We have therefore to concede that as form it did not contain all the qualities that the gametes producing a definite organism possessed. How then did our parent gametes get their qualities? They must either have acquired them or the creative force in them must have created them. Bergson favours the second view, while Spencer and Darwin hold the first. Be that what it may; the principle point we have to settle is whether circumstances and surroundings had anything to do either with that acquisition or creation.

We have seen that according to Weismann's theory acquisition is, if not impossible, at least uncommon in the extreme. We have also seen that according to Weismann, the zygote and the germ contains what he calls the determinants, and these determinants are almost the same as Spencer's biophores or the organic atoms. Weismann believes that these determinants develop into, or determine, the definite character of the organs of the personality developed from them. It is therefore plain that if from an egg, which represents the zygote, we remove certain portions of matter, and if at all that egg could develop into the individual of the species to which it belonged, that individual would be incomplete or wanting in some organs whose determinants have been destroyed previously and thus had no chance of developing. Now as it is not possible to make this experiment, we

have to be satisfied with the experiment made on the sea-urchin—*Pluteus*. If, in its embryonic stage, we remove up to three-fourths of the matter from its blastula, the rest always develops into a small but complete *Pluteus*. This cannot be explained according to the determinant theory. This lends support to Hertwig, who believes that all the cells of the body can, in proper circumstances and in case of need, develop into the germ-cell and thus produce the whole body. This shows how very complicated and uncertain the whole problem is. But in spite of all this theoretical intricacy, if we see what is generally done in practice, we may hope to find some clue to the solution of this problem.

Mendelism shows the way in which certain characters may be developed and others removed. Here it is the dominant and the recessive qualities in the germ-cell that are responsible for these results, and thus it is generally considered that external circumstances have little hand in this work. But we have seen that diseases or some deleterious habits of the parents affect the germs, and the effect produced by them is such as follows the law of Mendelism in future propagation. Does this not clearly show that circumstances, or even acquired habits, have their effect on the germ; and can we not say that these germs have acquired the characteristics of a tendency—and a dominant tendency—towards alcoholism? What the present writer submits is that the same may be, nay, must be, true of good habits and qualities.

Let us now see what a gardener does to improve his seed. He selects good seed, provides good manure and good ground, and takes care to secure the best growth of the stalks raised from those seeds. From the best-nourished stalks out of this crop he again selects his seed, and repeats this process a number of times, when he gets seed which, on an average, is superior to the seed first selected. What are the factors that have determined this result? (1) The seed, (2) the

circumstances, (3) the selection. There may be differences of opinion as regards which of these is the prime factor. The biologists of to-day would say it is the seed; Bergson would say that it is the creative force in the seed; and Spencer and Darwin gave all the credit to the circumstances and selection—according to them the seed, or the life in it, is indifferent or secondary. No idealist or Theosophist who is a believer in the higher worlds and in the existence of the soul, will ever count the circumstances as primary forces in evolution. This article is not written to prove anything of that kind; what is intended to achieve herein is to give Cæsar Cæsar's due. The circumstances have a certain value and that must be recognised.

The general tendency of the Vedāntins of to-day, not of Yogīs, is to minimise the importance of upādhis to the extreme degree. They are eager to catch whatever support they can get from modern science, even though it be flimsy or only apparently helpful to their cause; and to lessen that tendency is what the present writer earnestly wishes.

To return to our subject proper, we observe that circumstances have a certain value, and that value has to be recognised. We have conceded that life is the prime factor, being the active agent. But though the upādhis are of secondary importance in evolution, they claim our attention in a special manner, for it is just there that we can make some conscious effort towards securing desired results. The science of Eugenics is trying to bring about a regeneration of the race by controlling circumstances.

Life, though the principal factor, is always seen to exhibit its prowess only in proportion to the development of the organ through which it acts. There is correlation between form and life. In our selection of the seed, we selected properly nourished stalks. The children of healthy parents have a greater chance of being healthy. Ill-nourished stalks

would not have given us the right kind of seed for our purpose. How does life bring about the proper change in the organism? Can life and its factors, like emotion, will, reasoning, etc., affect the tissues, and the germ in particular? To study this side of the question we must go to man, in whom we observe the greatest expression of the faculties of life; it will not be useful to go to the primitive forms of life in search of this knowledge. We have no experience of the primitive states of consciousness, and consequently can form no conception of its modes of working. Even in man, the question is far from simple; as a rule we have spent little thought on this question of the ways of the working of consciousness. We always pay very little attention to the things that are near us—familiarity breeds contempt. Nothing is nearer to us than consciousness, and that is just why we know so little about it. But from what little we know, and from what we have studied from psychical research in the West and from Yoga in the East, we can with confidence say that consciousness does affect the body, and that vitally. Deep emotion has considerable effect on the body; so also has will. But circumstances often produce emotions, and thus must be said to be held at least indirectly responsible for changes in the organism.

It is here that the present writer would like to venture a suggestion and ask a question. Has anyone experimented to test the effects of emotion on germ-cells? It is recommended, and generally observed in practice too, at least in the first pregnancy, that the desires of the pregnant mother must as far as possible be fulfilled. This shows that the general belief is in favour of the emotions acting upon the germ after its production, though not before. But what is true in the case of the germ already produced, may logically be supposed to be true in its case before its production. In short, why should we not believe that the emotions of the mother have their effect

on the production of the ovum, that is, before it separates off, in the same way as they affect it afterwards. The zygote, and even the growing embryo, is affected in like manner. Experimental biologists should settle this point. And till it is disproved by them, it will not be illogical to take this as a working hypothesis; the will, the emotions and the reason are the only factors of consciousness known to us, and on their shoulders, therefore, we may naturally throw the burden of the responsibility of affecting the tissues and the germ in particular, for we have seen that life must have some hand in bringing about variations. Why, we have even conceded that the power of life is the principal factor. It is but meet, therefore, to test and try every faculty of life in order to solve this question. We shall have to exclude the chemical activities of life, for they are physical activities and thus they are just what we want to have explained. We have then to fall back upon what is immaterial, in the present acceptance of the meaning of that word. Thus we have to keep our hold on the emotions and reason and will.

What will be found to be true in the case of man, will also be true in the orders of beings below man, for life everywhere is the same, though its expression in different organisms be different. The effect in the case of lower beings must of course be very small, for the expression of life there is also limited; but it must be proportionate to the life, and that is just what the present writer wants to express. In the lower orders, therefore, more burden will fall on circumstances; and that is in tune with what one observes in Nature.

In man, however, the case is different; the life and consciousness are developed to quite an appreciable extent. There is the soul, with its different bodies better developed than the subtle bodies of animals and vegetables. This soul is a distinct individual, with its propensities and faculties; he can influence the building of the body to a certain extent,

as he can influence its growth and development after birth. All these things make the question very complicated. In man, the offspring is rarely like its parents in mental and moral qualities, but in the body the resemblance is very often marked. This shows that the body is to a certain extent a product of heredity. It is in truth the resultant of heredity and the powers of the soul. It is the product of neither exclusively. Reincarnation explains the life of the soul. If it were the only factor in evolution, the work of the soul in this world would have been easier.

It is everybody's experience that the commands of the soul are often different from the desires of the body. This divergence would not exist if the body were of the workmanship of the soul, with nothing from the parents to help or hinder him. According to the law of Karma the body is an upāḍhi earned by the soul according to his karma. It may help or hinder his progress. It is either an instrument of usefulness or a prison-house. It has a separate life and a development of its own. The soul can to a certain extent direct that development, but he has to reckon with the upāḍhi.

We thus see that both the Eastern and Western theories are true in their own way. The Eastern is certainly all-inclusive: it considers all sides—physical, physiological and superphysical, as well as Aḍhyātmic. Bergson considers the life aspect only; Darwin, and, I think, Weismann also, the form side. Truth must include both sides.

The object and the subject, or the not-I and the I, stand for the two poles of the One without a second, or IT. One side must be as true as the other: both are true—or false—in the Absolute.

ॐ तत्सत्

S. R. Gore



THE BAPTISM OF OUR LORD

A SERMON

By THE RIGHT REV. C. W. LEADBEATER

WE have chosen this day for the celebration of the Baptism of our Lord. It is not that we know it in any way to be the anniversary of that occasion, for the Church has lost the exact date, so far as we are aware. It has sometimes been celebrated on the Feast of the Epiphany, along with the

manifestation of Christ to the Gentiles by the leading of the three Wise Men, by the star, to come and worship at His cradle. We have thought that so great an occasion as this might well be celebrated by itself, and not as part of that other Feast, and we have also borne in mind the symbology of these different Festivals. The life of Christ, as told to us in the Gospels, is, as Origen pointed out long ago, a symbol of the life of every Christian man. There are certain stages of advancement through which every man must pass who is trying to reach the higher development—trying to come to the Feet of the Christ Himself by living the Christly life.

The first great stage in that life, commonly called the First Initiation, is symbolised by the birth of the Christ. The second is symbolised by the Baptism of our Lord, the third by His Transfiguration, the fourth by His Crucifixion and Resurrection, and the fifth by His Ascension into heaven and the descent of the Holy Ghost.

It seemed well to us, since we wished to fix some day for the celebration of the Baptism, that we should choose one which would make these four great steps fall in order in the Christian year, just as they fall in order in the life of man. Therefore have we chosen to-day, just outside the Octave of the Epiphany, as the day on which we wish to celebrate the Baptism of our Lord. We do no wrong in fixing such a date, since the anniversary is lost, if it were ever known. The Gospel account of that Baptism has just been read to you—how Jesus Himself came before His forerunner, John the Baptist, and asked for this rite to be administered to Him. John not unnaturally objected, in his humility, and said: "I have need to be baptised of Thee, and comest Thou to me?" That is to say: "Thou art much greater and more highly developed than I, why dost Thou want to be baptised by me?" And Jesus said: "Suffer it to be so now; for thus it becometh us to fulfil all righteousness." And so, you see, He accepted

the Sacrament. I do not know that we are justified in calling it a Sacrament then, because that term is given to those great rites which He Himself instituted for His Church. But at any rate that is what He said. In effect, what He meant evidently was: "This is a mark of a certain stage. In this birth of mine I also must fulfil the law—the normal course of all those who try to reach the higher levels—and therefore I, though I be in truth beyond all this, in the outer world must fulfil all righteousness. I must pass through all these stages just as anyone else." Just so, if the greatest of saints came back to earth and was reborn, would he pass through all the Sacraments of the Church, through Baptism and Confirmation, though he might be far beyond what they ordinarily mean or symbolise to us.

So Jesus passed through this, and therefore as a perfect example showed us that we also should pass through all the prescribed rites, no matter whether we feel ourselves to be beyond what they can give. It is easy for a man to deceive himself; there have been those who have said: "I do not need any outer Sacrament; I can receive no benefit from such things." It may be so, for we all know that any man may draw near to the Christ at any level without an intermediary. It is possible; it has been done, but only rarely; and perhaps it is not well rashly to decide that you can dispense with all help. You may be a great saint in disguise, but it is better to be on the safe side.

Follow, then, the teaching of the Church and the rites of the Church. Be very sure that they will do great good to you, however advanced you may feel yourself to be inwardly. It is better to follow the well-worn way. For remember, the greater you are, the more you can receive from the Sacraments and the rites of Holy Church. I should recommend you to have no thought that you are beyond all this, and can do without it. Even if it be so, remember the example of the Christ:

“Suffer it to be so now, for thus it becometh us to fulfil all righteousness.”

Why should the Second Initiation be symbolised by the Baptism of our Lord? Anyone who has seen that wonderful ceremony will know why such a sign is chosen, for from the Initiator to the candidate there flows a most wonderful out-pouring which may well be thought of as a baptism of the Holy Ghost and of fire. It is an apt and beautiful symbol. It is well that we should think on these occasions of the path of development that lies before us; we should note the different steps, and what is required of those who would take them. Well, indeed, is it for us to examine ourselves and see in what way, and to what extent, we fall short now of that which is required, because, although we may still be at some distance from such spiritual possibilities as these, at least we ought to be trying to qualify ourselves for this which lies before each one of us. You may say humbly: “I am not a great saint: I am very far from that. I have all sorts of faults and failings.” No doubt you have; we all have. But remember that GOD does not tie you down to a limited time. Do not think of this one little life as all that is given to you. If so, it would indeed be a mockery to say to us: “Be ye therefore perfect, even as your Father in heaven is perfect.” How can we be? We know how far we fall short of it; how can we carry out that command? Yet would that command have been given if it had been impossible for us? It is not impossible, precisely because we have before us plenty of time for our efforts. Never a moment to waste, but such time as you need you will have. If you do not succeed in this life, you will come back again and again until you do succeed, precisely as a child goes to school day after day, and in between the days of work he goes back and takes off the clothing he has worn for his school-life, and goes to bed and rests. Just so you take off the clothing of this physical body and live in the spiritual body of

which St. Paul tells you. And then presently you come out of that stage of rest, and come back yet again and assume the garment of earthly life—the physical body.

That was well known in the time of Christ. Can you not remember how He said to His disciples: "Whom do men say that I am?" And they answered Him: "Some say that you are the prophet Elias [Elijah]; some say you are Jeremiah, or one of the prophets." And then He explained to them that John the Baptist was Elijah, so He could not be he. He said to them: "If ye will receive it, Elias has already come." And then He asked who they took Him to be, and Peter gave the reply: "Thou art the Christ, the Son of the Living God." So you see He knew, and those to whom He spoke knew, that it was possible for people to come back again in other bodies. Also remember how He was asked, when they brought to Him a man who was born blind: "Who did sin, this man or his parents, that he was born blind?" How could he have sinned and been born blind as a punishment for it, unless the sin had been committed in some former life? They clearly grasped the doctrine of reincarnation, but because that doctrine has been dropped aside, a great deal in the Scripture and in the Creed appears unintelligible to people. We must try to recover this ancient doctrine and to apprehend all that follows from it. The Faith delivered to them was not necessarily fully understood by those early saints, and many advancements have been made in knowledge of all kinds since then. Perchance in religion also we may come to comprehend much better what has been said than some of them.

So I would have you remember these different Festivals. I would have you try to follow these things, not merely as anniversaries (just as you think of your own birthday), but to remember the symbolism and try to understand it; and when you have learnt the lesson which it has to teach, then try to live according to that lesson. If you are to attain these great

stages some day, you must live now so as day by day to fit yourselves for this drawing nearer and nearer to the Christ-like state of mind which alone will enable you to live the life which the Christ would have you live.

I may tell you at once and from the beginning that the requirements of the spiritual life are high, and that no man can hope to follow his Leader up this mighty ladder of evolution unless he is indeed willing to devote all his strength—himself, spirit, soul and body—to the following of the Christ. I do not mean that it is necessary that he should give up all worldly life. That has been a common error. Well, to say that it is an error is perhaps speaking a little harshly, because the requirements of the higher spiritual life are so great that a man may well be pardoned, I think, if he feels that he should devote every moment of his life to them, and in the past that has been done to a great extent. In older civilisations, in earlier religions, men almost always commenced the pursuit of the really higher life by becoming hermits or monks. Such a man gave up the world altogether; he consigned himself to an existence of absolute poverty, absolute chastity and self-control, and lived altogether in the higher meditation. True, there was sometimes a greater extension than that. In the Buddhist religion a man who became a monk did not necessarily devote the whole of his life to contemplation, but he did emphatically devote it wholly to the doing of good. All through the earlier history of Christianity you will find that many of its saints did exactly the same thing. Either they became hermits or they entered some monastery, so that their surroundings might make it comparatively easy for them to live wholly for the spiritual life.

For us in these days a harder task is set. The great key-note of our spiritual lives is to be of service. The highest service of GOD is to serve Him in the person of our fellow men; and in order that we may devote ourselves to that

service it is necessary that we should remain in the world, even though we may not be *of* the world in the sense that worldly matters bulk most largely for us. You must not therefore feel yourselves superior to the monk or the hermit of old. It is not true to say that one who passed altogether out of the ordinary business life of the world thought only of himself and his own development. Such men help greatly in the elevation of the spiritual tone of the world as a whole. There are many people wholly given up to business and to pleasure; in order to balance that, it is surely well that among the human race there should be some who give up all their strength to the higher life of meditation, and we must not for a moment think that these men were necessarily selfish in doing that. They were flooding the world with a higher type of spiritual thought and devotional feeling than would have been possible in those days for ordinary men engaged in business. We should not at all think of those people as doing nothing; but, as I have said, a harder task is put before us—that we should remain in the world and still develop that higher spiritual nature as much as we might have done if we had retired altogether from ordinary life.

You may well say: "But that is impracticable; how can we be so much stronger spiritually than were those great men of old?" Do you not see the very reason is that we, some of us, *are* those great men of old, come back again in other bodies to carry our development in the following of our Lord Christ a little further than we carried it before? If some of us succeeded, in that older civilisation, in living the spiritual life *apart* from the world, the strength that we gained then will help us now to try to live the spiritual life *in* the world. We can still flood that world with higher thought and with the noblest devotional feeling, but we can have also the inestimable advantage of being among our fellow men and therefore bringing a more direct influence to bear upon them. You

may think, perhaps—I see some of you do : “ That is all very well for a preacher or a lecturer ; no doubt he sheds out a certain amount of influence, but what can *we* do ? We live quite ordinary lives ; we have to earn our living, we have to keep our wives and families ; how can *we* shed an influence abroad ? ”

I tell you every human being is doing so, all the time ; whether he knows it or whether he never thinks of it, he is nevertheless affecting the lives of those all about him. He is producing an effect, not only by what he says—every thought that he thinks affects other minds around him, every word that he utters may be so arranged as to have a good feeling about it. I do not for a moment mean that a man should be always preaching, but that all his thoughts, his words and his deeds should be such as to shed a holy and Christ-like influence on those about him. That is the essence of the spiritual life ; that is what every one of us, at his level and in his degree, should be doing.

To attain to the level of the first great Initiation a man must dominate his body by means of his soul ; he must so arrange that all his feelings are in harmony with the highest feeling. When the second of the great steps comes, the same process is carried a stage further, and in the Second Initiation, of which this Baptism of our Lord is the symbol, the man's mind, and not only his feeling, is brought into tune with the Christ-mind. It is still infinitely below it, of course, for we are only men, and very frail and human, while He rises above humanity as a Superman ; but nevertheless our thoughts should lie along the line of His thought. Just as the man who is beginning to tread the Path says : “ In these circumstances what would the Christ have done ? Let me do the same,” so the man who has passed that second stage should watch his thought every moment and say to himself : “ What would the Christ have thought in such a

case as this? How would this thing have envisaged itself to Him?"

You must try to understand that the same great thoughts exist in your religion as in all the other older Faiths. All religions are facets of the same bright light; they are all statements of the same great truth; therefore, whatever is found philosophically stated in those older Faiths is to be found also represented in this the latest of the great religions. Because we are Christians we need not necessarily be ignorant, although it is quite true that in the early days of the Church most of the Christians were exceedingly ignorant people, and a vast heritage of misunderstanding has come down to us from those times of ignorance. It is for us now to add to our faith virtue, and to virtue knowledge, as St. Peter put it, so that while we hold the same old Faith, we may hold it far more intelligently than did our forefathers, because we know now what it symbolises; so instead of taking statements as literally historic, which on the face of them are incredible, we realise their meaning in this mighty myth of progress, and we learn therefore from them instead of forcing ourselves to accept them without comprehending. Never again will a great Leader of the Church say: *Credo quia impossibile*, which means: "I believe it *because* it is impossible." When we find a statement which on the face of it looks incredible, we say: "What is the meaning of this? For it must have a meaning, and it must have a place, or we should not find it in this our Faith." It would have been well if the early Church Fathers in the Christian religion had followed the example of the great Council of the religious Fathers of the Buddhist religion. For when they met to decide upon doctrine after the death of the Buddha, finding many curious statements put before them, their decision was: "Nothing whatever which is not in accordance with reason and common sense *can* be the teaching of the Buddha." I wish the Christian Fathers had adopted

that same line of thought; it would have saved us much trouble.

Even now, at our present stage, we may have this much share in this Second Initiation—that we are trying to develop our minds; we are trying to understand our religion intelligently. Let that, then, be for you the lesson of to-day. We must be able to give a reason for the faith that is in us. We must try to understand what is meant by the teachings of our religion. All religions are the same, in that all alike teach us that the path of holiness is the only way to reach final perfection; but our especial line is to try to develop ourselves by means of service to others, realising the truth of the words which the Christ Himself uttered: “Inasmuch as ye have done it unto the least of these My little ones, ye have done it unto Me.”

Recently we celebrated His Birth; to-day we have celebrated His Baptism. Presently we shall come to the Transfiguration, and then to that great Feast of Easter, when the Crucifixion and Resurrection come together as symbols of one terrible yet most glorious Initiation. Those who will follow the Christ through that suffering into that glory, must have trained themselves by copying Him in all these other steps as well. So let us, who meet in His name, try to follow Him not by lip-service only, but by the utter devotion of our ordinary life to Him.

C. W. Leadbeater

THE CONSCIOUSNESS OF PLANTS

By EGYPT L. HUYCK

IN the early spring of 1917, at a meeting of the Hollywood Lodge of the T.S., the President, Miss Isabel B. Holbrook, brought out some thoughts along the line of the different planes of consciousness, and also the idea that flowers, or a flower, must exist on each of these different planes of consciousness. Having studied the consciousness of many of the manifested forms of Nature since childhood, in a minor way, I found the idea took root; and slowly, as the numerous wild flowers came into bloom in this beautiful country of Southern California, I roamed the hills and canyons, studying here and there, midst the wonderful setting Nature has provided for them, the blossoms and plants in all their beauty of form, outline and colour, testing in my own way the planes of consciousness each seemed to live upon, aside from the physical plane, and remembering what Mr. Leadbeater has written on the subject:

Strong influences are radiated by the vegetable kingdom, and the different kinds of plants and trees vary greatly in their effect. Those who have not specially studied the subject, invariably underrate the strength, capacity and intelligence shown in vegetable life.¹

Nothing can be more marked than their likes and dislikes; indeed it is hardly an exaggeration to say that there is scarcely a virtue or a vice known to mankind which has not its counterpart among them.²

In the vernal season of the year all peoples turn to Nature, for many and various reasons. The promise of spring to bring forth an abundant harvest is ever before us, because we look to

¹ *The Hidden Side of Things*, by C. W. Leadbeater, Vol. I, p. 93 (First Edition).

² *The Christian Creed*, by C. W. Leadbeater, p. 51.

Mother-Earth to support her children in this material way. Aside from this, there is in the heart of each child of the divine a reverent feeling for the manifestations of Nature, a joy that wells up within the heart. In childhood we rush to the fields and woods for the first spring flowers, and secretly or openly, as the case may be, to hunt and watch for the fairies and gnomes which we are sure are there. If we have been quiet and have watched carefully, we are rewarded by the sight of one, or several, and perhaps we held a short conversation with one; or we may have been surprised, on coming quietly up to a clump of flowering shrubs or vines, to see swarms of tiny moth-like creatures busily at work fashioning the flowers.

How delighted we were! If mother, teacher, or friend believed in fairies, we told of our adventure, each according to his temperament, but if no grown-up of our acquaintance believed in fairies, then we silently reviewed the events, and poured out our joy of experience in displaying our flowers and recounting the capers of a squirrel we had seen. How little some grown-ups know children!

Then in youth we rejoiced in a trip to the forest, just to explore the woods and seek the adventure that seemed ever at hand, to feel the spirit that broods over the great trees, and catch glimpses of the forest denizens. Later, with joy and gladness we sought the lovers' lane, the flowers, and wide, open spaces, hemmed about by a few grand old trees. What superlative delight we found in confiding our joys to the trees, the brook, the field and the flowers—perhaps we were in love. In maturity we sought the woods, the fields and stream because of sorrow and suffering, either fancied or real, and, because in one sense "God and Nature are identical," we found, and are still finding, relief and comfort in that close touch with Nature.

The sheltering arms of a great tree fill the mind of the serious beholder with "long, long thoughts," though they

seldom find expression. We who have learned something of the Ancient Wisdom, understand a little of the working of the group-soul in the vegetable kingdom. We are told that in very old trees, the highest expression of that kingdom, the subtle body of the tree is able to move about within certain areas, and that the form is human in shape.¹

It is with this consciousness of the vegetable kingdom, both latent and active, that the writer is concerned, trying in a feeble way to *understand* that consciousness and to find out what effect it has on the human family.

THE SPIRIT OF THE MAPLE TREE

While the World-War was raging, a letter came to me with this request: "Now I have a very particular added plant problem to give you: will you study the consciousness of the Maple tree? If you cannot find one thereabouts, I shall see that leaves and flowers are sent you. The reason for this is that the Maple leaf is the emblem of Canada, and on all of its Service-cards Maple leaves appear, and its song is "The Maple Leaf For Ever"; also there is a Maple leaf pin, which is worn upon coats, uniforms, etc."

There are plenty of trees of the Maple family set in the parks in Southern California, so I was able to study the tree as it grows. Now, concerning this tree, which is abundant in the forests of Canada and the northern part of the U. S., and is of great utility as well as beauty, and therefore much loved by the people through association and sentiment, the hidden side of Nature brings out a startling fact. Who can say how much it has had to do with bringing that spirit of strength and action into the brawny sons of Canada who fought so gallantly on those fields of carnage in Europe?

¹ *The Hidden Side of Things*, by C. W. Leadbeater, Vol. I, "Trees".

To make it a little plainer to the reader, it may be well to explain my method of investigating the consciousness of trees and plants.

I first observe the tree from the astral plane—its colour and thereby something of its vibrations, as to whether slow or rapid as a whole. Then I take the blossom, or seed-pod, or both, and observe each separately. Lastly I turn inward, that is within myself, and search for the consciousness, trying to find just what is the dominating chord there. In some plants and trees it seems very difficult to interpret their quality, for they speak in so different a language from the human. However, the Maple tree is *not uncertain* in its tone; it is strong and vibrant—as we should say here in the U.S., “right on the job all of the time”.

From the astral plane behold the Maple tree. A rapidly vibrating mass of lilac colour makes up the aura, and as we reach up and pick a branch of flowers we gasp at the beauty of their colour and the rapidity of the pulsation; but here is a seed-pod, and we try and stop its motion so that we may observe it closely. Ah! it has stopped, long enough to show its shape and colour, which is almost identical with its appearance on the physical plane, only more yellow. Then off it goes again in a whirl of vibration. Readers who have observed the seed-pods of the Maple tree in a high wind will have a slight conception of their appearance, for they whirl in a similar fashion, only much faster. Without the physical-plane knowledge it would be difficult to examine the astral seed-pods, because of the constant motion—the pause between the breathings is so short.

Now for the consciousness: let us be still and intensely await the voice that speaks when we listen. Thus shall we know that that *throbbing energy* which *irritates* into *action* is the *one and only* consciousness of the Maple tree.

This nettling influence is what all people who live in the shadow of, or near, Maple trees will feel and manifest in their natures to a greater or lesser degree, depending largely upon the poise that has been built into the nature of the individual. If one is weary and desires rest, let him not seek that repose under the unrestful tree, but rather let him seek the shelter of a pine tree; or, if he wishes for deep thought and some degree of wisdom, let him try an olive tree. For that throbbing energy of the Maple will cause one to get up and do something (even if it be aimless), almost against his will. The tree throws off prāṇa in a volume, and then subsides into quietness, these pulsations taking place in a rhythm of something like three minutes. Is it not plain to see why the Canadians chose the Maple leaf for their emblem? It symbolised the spirit of strength and action far better than they knew.

Since making this investigation I have taken the trouble to question people in various ways, and to think over and study those whom I knew to have been born and brought up in the districts under discussion, and in *every* case where families have been raised within the atmosphere of Maple trees—as is often the case in America, when the house is set in grounds where six or eight large Maple trees stand—the entire family will show forth that quality of forcefulness and peculiar unrestfulness which is the spirit of the Maple tree.

How much the tree may have to do with moulding that particular characteristic, who can say? At least it is the good or bad karma of many thousands of people to be born under its influence. Having spent several years in sections of the country where the pine tree predominated, I can testify that that one peculiar trait was not noticeable in the character of the people born there. The vitality and strength were there, without that 'driving forcefulness—a state which seems to the forceful ones a sort of lethargy.

When we lift the curtain ever so little, and get even a glimpse of the hidden side of Nature, we feel how little we understand of the infinitely intricate and complex working of the mineral, vegetable, animal and human kingdoms as they evolve one within the other. As we begin to understand, we shall not let the influence of the evolving tree *over-develop* one side of our nature, any more than we should *now* serve the wood-god as an all-powerful deity—as most likely we have in the ages past, when we saw the subtler body of the tree step forth from the trunk. So let us make whatever haste we can toward that understanding which will reach after and make real that dream of the Nations—Brotherhood.

SOLANACEÆ

Being entirely ignorant of botany, I preserved a specimen of each flower, when possible, at the same time taking notes of all observations. After testing about a hundred or more, it pleased me to get a book on botany and see how many of the potato or nightshade family had been tested, and how they would line up as a whole. Can you fancy the joy and wonder that an explorer feels, when something he has scarcely dared hope for is slowly unfolded before his enraptured gaze?

Behold how the different members of the family fit together, how the entire night side of nature is expressed and unfolded, not only in the unit of consciousness in each member, but also in the astral colour and its common name.

Let us begin with the so-called Irish potato—*Solanum tuberosum*—a native of South America. On the astral plane it seems unorganised. Its colours are green, grey and blue, smudged together. Its consciousness—wittiness. “He is full of conceptions, points of witticism, all of which are below the

dignity of heroic verse." Our thoughts turn at once to the Erin Isle.

The next on the list is the petunia—*Petunia*—another South American native, but grown in flower gardens from coast to coast in North America. On the astral, it is dark like night, with an intense spot of light in the centre. Consciousness—irresponsibility; it gives the sense of a fairy dancing in the starlight. I remember when a child, as I played in my mother's flower garden, that the petunias were my special delight; because, for some reason that my child mind could not fathom, the blossoms seemed to become detached from the plant, and to dance about in the breeze, and then as suddenly become decorous as flowers should be.

Third on the list is a desert plant, tolgua—*Datura meteloides*. It is handsome and exceedingly conspicuous, forming a large clump of dark, coarse foliage, adorned with many magnificent trumpet-shaped, white flowers, often ten inches long, and six or eight inches across. It is used as a narcotic by the Red Indians, and resembles *D. Stramonium*—Jimson weed—from Asia, but is much handsomer. The plant has a dark aura; the blossom on the astral has a yellow centre and a violet aura. Consciousness—close embrace, a regular bear-hug.

Following this is the purple nightshade—*Solanum vanti*. This grows in beautiful clumps, within ten minutes walk from Krotona. The bright purple blossoms are produced in loose clusters, each flower measuring about an inch across, and exhaling the most delicate fragrance. On the astral plane it is dark like night. Consciousness—caressing and fondling (sex). The bushy plant has an aura of darkness; in the bright sunlight it seems a shadow.

Within the shadow of the purple nightshade dwells the pepper—*Capsicum*—a vegetable much used by the Mexicans and the mixed Spanish peoples of Mexico and Central

America. Aura of the fruit—a deep rose. Consciousness—sex-embrace.

Next is the egg plant—*Solanum esculentum*—a vegetable very much in demand in the U. S. The large purple fruit is produced from a blossom much like the purple nightshade in appearance. On the astral plane the fruit appears grey-yellow, with a rose aura, while the growing plant looks very dusky. Its consciousness—the declaration of love, reminding one of the words put into the mouth of Delilah in the opera of *Samson and Delilah*: “My own Samson, I love thee.”

The San Juan tree—*Nicotina glauca*—fits well here. It was introduced into California from South America some fifty years ago, and is quite common in waste places. It is a very slender, loosely-branching evergreen shrub, from six to fifteen feet high, with graceful, swaying branches and smooth, thick leaves, with a “bloom”—the lower leaves eight inches long. The flowers are nearly two inches long, and not more than a quarter of an inch across at the mouth of the trumpet. In colour they are greenish at first, and then becoming a rather pretty shade of warm, dull yellow, and hang in graceful clusters from the ends of the branches. The blossoms, on the astral plane, look a rose-violet, the aura of the tree like moonlight on water. The consciousness—that of contented lovers, just that stage where to be together is a state of bliss.

The next step is the tomato—*Lycos persicum*—another vegetable with many new and improved varieties, since our grandmothers cultivated it in their flower gardens and called it the “love apple”. Just why it should be called a “love apple,” when it was considered deadly poison, is hard to explain, unless we conclude that in some manner the person who thus named it got an idea of the consciousness of the plant, for that consciousness is love on the mental plane. By this I mean that the mentality is the great attraction, and the joy of being with the loved one is because of the qualities of the

mind. On the astral plane the fruit looks a rose-yellow, something like the blush cheek of an apricot. The vine is dusky like the other members of the family.

One member of the family that I have been able to find here is a beautiful climbing vine; I do not know its common name, but it is catalogued *Solanum jasminoides*. It appears, on the astral, like ashes of roses, or that moment of dawn when the first flush of rose tints the sky. The flowers grow in clusters, something like the potato blossoms, except that they are more delicate and droop in a very beautiful manner; the white cluster looks, on the astral, quite pink. Its consciousness pleads: "Tell me that you love me."

To close the door on this family, you will come with me to a comfortable bench in the garden, beside a bed of flowering tobacco—*Nicotiana*—for it will induce us to have a day-dream together. We shall wake up on the physical plane; but that is well, after so strange a dream about this family of nightshades. As we drift out in our dream, we see a muddy green about us, which we know is the aura of the tobacco plant; a slightly unpleasant, prickling sensation of the tongue is followed by such delightful half-sleeping sensations that we wish it might continue indefinitely. After this day-dream of the *Nicotiana* consciousness, I, for one, will have more patience with the selfishness of the tobacco fiend.

To sum up this family of nightshades, we find that in all members the aura is like night, from the deep dark of the purple nightshade to the early dawn of the Irish potato, the sense of starlight in the petunia, and the moonlight of the San Juan tree. They bring out the lines of thought and life as man lives amid after-dinner nonsense, dancing, fairies, etc.

Must not an intelligence far greater than ours have given the names to these plants, and worked out in detail each tiny thing that grows in this wonderful universe of ours? When we stop to consider all this, shall we not learn a lesson in

patience, tolerance and kindness from the meanest thing that grows, because the Infinite has planned and carried out His plans, from the least to the greatest on the path of evolution?

COMMON NAME	BOTANICAL NAME	ASTRAL APPEARANCE	CONSCIOUSNESS
Irish potato	<i>Solanum tuberosum</i>	{ Grey Green Blue	... Wittiness
Petunia	<i>Petunia</i>	Starlight	... Irresponsibility
Tolguacha	<i>Datura meteloides</i>	Yellow and violet	.. Embrace
Purple nightshade	<i>Solanum vanti</i>	Night	... Caressing
Pepper	... <i>Capsicum</i>	Deep rose of sunset	Sex-embrace
Egg plant	... <i>Solanum esculentum</i>	.. Grey-yellow and rose aura	Declaration of love
Tomato	... <i>Lycos persicum</i>	.. Rose-yellow	Mental love
San Juan tree	... <i>Nicotina glauca</i>	.. Moonlight on water..	Contented lovers
Jasmin	.. <i>Solanum jasminoides</i>	Very early dawn	Longing for love
Tobacco	<i>Nicotiana</i>	... Muddy green	Day-dreams

IRIDACEÆ

The Irids are soon told, for, though infinite in variety as to colour and size of flower, they all sound the same tone. The wild member of the Irids, which grows in great profusion here, is called the Blue-eyed grass—*Sisyrinchium bellum*. The deep blue stars of this pretty plant are a beautiful feature of the fields; they grow in clumps about a foot tall, and each flower-stem bears a dozen or more flowers, about half an inch across. Seen from the astral plane, they appear yellow, with little darts of light of great intensity going up from them. I interpret the consciousness as peace, the peace of an active mind—not quite settled, perhaps, for it seems a bit too intense.

The beautiful cultivated Iris—or fleur-de-lis—that ranges from white through all the varying shades of blue to the deepest purple, and also those that follow the shades of yellow through the coppery tints and browns, are a delight to flower lovers. They all sound forth the same chord—peace, peace, peace. In the most highly cultivated sorts, it seems to have arrived at a perfect state of peace, with no sense of over-activity, such as the wild plants possess.

One lovely summer day at Krotona, in 1917, I paused on my upward climb, to chat with the gardener—a much loved brother—in regard to certain plants, etc., and our conversation brought forth this statement from him: “They—meaning the people at Krotona—don’t like to have beds of these—indicating the blue and purple Iris—here in full view of the Court and driveway, in fact no one likes to have great masses of them in constant sight. I had to dig up all the beds of them that I had planted there, because of the complaint.” Naturally I asked what reason he had evolved for this dislike, for nearly every one admires them for decorative bouquets; this was his answer: “vibration too high, yellow is better,” and so, solid beds of yellow decorate the hill-side, and no one complains of too much of that colour. Evidently, even at Krotona, the souls are not evolved enough to endure, without protest, too much of the rapid vibration at the violet end of the spectrum. However, there is a large bed of Iris on the grounds in front of the Administration building; and I often stand there and drink in the vibrations of peace which they exhale to weary souls.

Egypt L. Huyck

(To be continued)

CHRISTIAN SCIENCE AND THEOSOPHY

By J. GILES

IN looking over some back numbers of THE THEOSOPHIST,¹ I came across an article by Lieut.-Col. W. Beale on Christian Science; and, since my attention has been drawn to that subject recently by a perusal of the late Mrs. Eddy's famous book *Science and Health*, which produced in my mind certain fluctuations of thought and feeling somewhat similar to those described by Col. Beale in his own case, I shall be glad if the Editor can find room for a few remarks in sympathetic response to the Colonel's appeal for more light. Not that I can hope to do more than make suggestions which, while failing to remove all difficulties, may yet clear the path a little by indicating in what direction our steps may most safely be turned in quest of the fuller knowledge that we hope to attain.

And first let me say that, since I must necessarily handle Mrs. Eddy's philosophical foundations with free and even severe criticism, I must avow that the truth involved in the goal she aims at, and the patent earnestness and sincerity of her attempt to reach it, has entirely eradicated any such disposition to think of Christian Science with contempt as I might have entertained before reading her book. Her aim, in fact, seems to be not essentially different from that of Theosophy, for both systems agree that if we would realise our divine destiny, we must, by the God-given power of the Spirit, vanquish and transcend the seductions and illusions of our unreal or *māyāvic*

¹ January, 1918, p. 442.

material environment. But in the pursuit of this high end, Mrs. Eddy's argument outruns all rules of reason and logic, and all regard for consistency and common sense.

Her denial of matter, which superficial readers may fancy is only a metaphysical subtlety, invented, as they may have been told, by Bishop Berkeley, is indeed something very different from that; for the Bishop said that matter is but a bundle of qualities which *can* have no existence but in the minds that perceive them, the material universe thus representing the thought conceived in the Divine Mind and presented to our minds to be read. But Mrs. Eddy will not allow that God has anything to do with the material universe: it is quite outside the purview of His consciousness, and is entirely the result of our own false thinking, our "mortal mind," which is only another name for fatal and destructive error. It follows that we cherish a mischievous delusion when we fancy that our Science, the proud product of so much patience and skilled toil, is truly a presentation of the Divine Thought; and the rapture with which we receive the manifold beauties of prodigal Nature is nothing but a fantastic emotion. The laws of health are expressly ignored or defied in Mrs. Eddy's teaching. We might as well breathe carbon dioxide as oxygen and nitrogen, or as well eat arsenic and strychnine as asparagus and spinach—so we are expressly told—if it were not that a tyrannous majority of opinion, fabricated by "mortal mind," compels us to think that some things are deadly and others wholesome!

Now, if anyone thinks that such a farrago of nonsense as I have tried to outline is unworthy of notice or criticism, I cannot quite agree. The well-attested cures through Christian Science prove that the system, brought into practice, cannot really rest upon a foundation of illogical absurdity. There must be something more in it, and that something seems to be contained in the truth that the most direct and sure way of

escape from the evils and miseries that beset human life—the terrible triad, sin, sickness and death—is to turn our backs once for all on the clinging seductions of matter, and live henceforth in the Spirit, in which, did we only know it, we do now really live, move, and have our being. This is the charm that Mrs. Eddy uses, and it does not lose its potency by being wrapped up in a sheath of transparent logical fallacies. Moreover, though the notion of the visible universe being a product of the human “mortal mind” seems extravagantly grotesque, yet there is no doubt that what is evil in it is very largely so produced, as the present condition of the world makes obvious. But to come to a field where the play of forces is less obvious, who will tell us how far the thoughts of men may influence the finer atoms, both of the microcosm and the macrocosm? We are told that these atoms are always being modified, taught to take on new vibrations to fit them for future stages of evolution—in a word, being educated! Now, who can say what perverse modes of vibration may be impressed upon the atoms by the perversity of thoughts and desires—the mass of thought-forms vibrating to the key-note of sensuality, of selfish greed, ambition and cunning? If the ground is “cursed” for our sake, may not these evil thoughts be the agents of the curse? Surely we must confess that our methods of educating the atoms leave much to be desired!

The cures by means of Christian Science I have no wish to minimise or disparage, but there must surely be failures; and if so, may we not conjecture that *karma*, completed or still unexhausted, has something to say to the difference between success and failure? Again, is not the practice of Christian Science open to the danger of making the relief of bodily pain and infirmity bulk too largely as the motive for invoking the aid of the Divinity within us? May it not happen that out of ten cleansed, only one returns to give thanks? And we must not forget the “giant weed” of *self*, which, when seemingly

eradicated, yet, alas, leaves its tiny, fibrous rootlets to sprout again in the too congenial soil of the human heart. Hardly by craving for relief from bodily pain can that weed be made to wither, but only in the atmosphere of THE ETERNAL, which lifts us above considerations of pain and pleasure, and all the other "pairs of opposites".

Col. Beale seems to be somewhat impressed by the prospect of a "short cut" to the goal of our desires, which Mrs. Eddy seems to promise, when contrasted with the long-drawn-out pilgrimage involved in the evolutionary scheme as expounded by Mrs. Besant. But a careful reading of Mrs. Eddy's book will show that she is quite aware that deliverance from the threefold adversary—"sin, sickness and death"—is not to be attained in the lifetime of one generation. Sickness may be successfully encountered where the mind of the sufferer can be tuned to the right note; but the two other partners are less easily dealt with. Mrs. Eddy evidently postpones to some future time the reversal of the primeval curse, when the earth, instead of thorns and thistles, shall put forth spontaneous and bountiful harvests without the toil of the farmer, and when our bodies shall have become so subtilised by the operation of the spirit that death will find nothing to take hold of. At least that is how I interpret sundry fragmentary hints scattered through her book, and I am not disposed to quarrel with such views. But on the destiny of the individual soul she has nothing to tell us! Now, with all goodwill towards the teaching of Christian Science, it surely cannot be compared in comprehensive grandeur and fascinating outlook with that of Theosophy. Time, we know, belongs to the realm of *Māya*, but if the length of journey seem formidable, the feeling of dismay is at once transmuted to the exultant knowledge that our destiny is now in our own hands, and that every step of the ascent may bring golden opportunities and produce unfailing fruit.

Let us then accept the doctrine that in clinging to the life of the Spirit we assure to ourselves the conquest of "sin, sickness and death"; but let us enter on the Path, not that we may be delivered from pain, though that is necessarily sooner or later a result, but because the Path itself is obviously the only course for one whose eyes have been opened. And how can the thought of more earth-lives to come be other than a spring of strength and hope, as offering further opportunities for removing our own imperfections, for giving help to a world so much in need, and for ever enlarging and promoting the love which alone casts out fear—the love of humanity and of the Divinity that dwells in humanity?

J. Giles



CORRESPONDENCE

"THE OBJECT OF THE OBJECTS" AND ITS LOGIC

IN discussing the advisability of changing the wording of the three Objects of the Society, it may be worth our while to pause a little and to reflect for a moment on its possible *inner* significance, its aims and *its logic*.

Just as a Society—for instance, "for the prevention of cruelty to animals"—has, as the name implies, for its object "the prevention of cruelty to animals," so has the Theosophical Society, as the name implies, for its object "*Theosophia*," *i.e.*, Divine Wisdom or Godly Power. In order to bring about this final result, the Society has three declared Objects; the Objects, it is to be understood, being only the *means* to an end, and that end, as we have already said, *Theosophia*, Divine Wisdom and Power.

Now let us see if it be possible that the Objects, *if carried out*, really can lead us to the object of the Objects.

We are taught that God created man according to His Divine Image. Now this doctrine, in my opinion, may be better explained with the aid of an analogy taken from the vegetable kingdom. We may say that an acorn is created "according to the image" of an oak tree, but when the acorn begins its evolution (to evolve on its way *to become* an oak tree) the acorn is there "*as a seed*". And before we—on the physical plane—can see the likeness, the acorn must first develop its "latent powers," its possibilities, and grow into the fullness of the oak tree. So in the same manner, man, who is also a seed-body, must first develop his latent powers and possibilities, and grow "unto the fullness and the stature of Christ," before we—on the physical plane—can see the likeness and the trueness of the "Image". We are further told, as Theosophy teaches us, that the attributes of the Logos are threefold: *Will, Wisdom and Activity*, or *Power, Wisdom and Love*. Now let us see if possibly there may be a relationship between these three aspects of that Divine Trinity and the three Objects of the Society, for if we study the matter we shall find that such a relationship exists. We shall find that the three Objects, when properly understood and *carried out* to completeness, will lead us to the inevitable result: the *attainment* of "*Theosophia*," the object of the Objects.

The First Object: "To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour."

The only thing required, in order to become a member of the Theosophical Society, is that we must believe in the ideal of the Universal Brotherhood of Humanity; and in order to prove that we mean what we say, every member is expected to show "the same tolerance for the opinions of others that he expects for his own". It is certainly not by chance that the Founders of the Society made the great principle of Universal Brotherhood *paramount* and placed it at the head of its declaration of principles. The reason is that "it lies in the nature of things" that it should be so: there is a *purpose* and a *law* behind it. Just think for a moment, and we shall see the logic of it. Remember, the Theosophical Society "as an institution" cannot study comparative religion or "investigate the unexplained laws of Nature". There must be first a member, the man, who comes into the ranks of the Society "*as a seed*" which is willing to be further developed, who is going to study comparative religion, and is going to "investigate the unexplained laws of Nature and the powers latent in man".

The Society "as an institution" provides the "soil," and perhaps the "Gardener". Before we expect to see the growth of the budding flower, we must first have the proper seed, and the seeds out of which the "Christ-flower" may be best developed are those people who are *in the first place* in sympathy with the ideal of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour, and have entered the Society "because of their recognition of that great ideal" and with the object "to form a nucleus of that *recognised* Brotherhood". The Brotherhood of Humanity is, as we know, a *fact* in Nature, but not all the people in the world are aware of that stupendous fact; they have not yet developed to the stage of the *recognition* of that fact, and therefore they *do not act accordingly*. This is all very natural, and before they are developed to that point it would be useless and unwise to try to bring out *other* latent powers.

The *recognition* of the Universal Brotherhood of Humanity is for *them* the first thing to discover, as that sense of Brotherhood is *still latent* in them, they have other lessons to learn. A seed in the ground first shoots off its roots deep in the soil, in a direction *opposite* to the direction of the *stem* on which the budding flower will, later, make its appearance; besides, the later strength of the plant *above the soil* depends greatly on the first roots, firmly rooted *below the surface* "in the opposite direction to the stem". And so is it in like manner with the "human seeds" in the world: the Brotherhood is there all the time, but not an "acknowledged" Brotherhood, and therefore the result is disagreement instead of harmony, opposition instead of co-operation, war instead of friendship, hate instead of love. But never mind; it is humanity at work "below the surface," working its way through the dark *Kali Yuga* and planting its roots deep in the opposite direction to the stem on which, later, the "flower of humanity" will appear. Never mind; there is nothing wrong with the world, as some may think who cannot see below the surface. We can leave it all to the "Great Gardener," who knows the "soil," who knows the seed, who knows the growth, and who knows how to get the best crop "in

due season". Those who have entered the Society have already begun to show their "*stem*" *above* the soil, and as a result of that they are eagerly willing to grow in the direction of the "light" instead of in the dark soil, and are helping to form a nucleus of a "recognised" Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

The next step is to remember that the Brotherhood of Humanity, being a *fact in Nature*, is *not* the goal of humanity. That which is already an accomplished fact, cannot be the goal at the same time. The goal of humanity is *Freedom*: Liberation, freedom from bondage, freedom from ignorance, freedom from misery and the Wheel of Death and Rebirth; and that freedom is to be attained through knowledge. Remember that statement in one of the scriptures: "The truth shall make you free." It is for that reason that the Society has as its motto: "There is no Religion higher than Truth"; and in order to find the Truth, we must begin to seek for it. Are we not also told in the scriptures: "Seek and ye shall find"? It is here where the usefulness of the Second and the Third Objects of the Society comes in: "To encourage the study of comparative religion, philosophy and science," and "to investigate the unexplained laws of Nature and the powers latent in man". The reason that the Second and Third Objects of the Society are not imposed upon the members, is simply because the activities along these lines are entirely a matter of individual growth, and therefore must be left free. Remember what *Light on the Path* says in this connection: "The pupil has, in fact, at the first step to take himself steadily in hand and put the bit into his own mouth; no one else can do it for him."

Do any members really think that by simply joining the Society they can bring forth "the Divine Wisdom," the *Theosophia* latent within all of us? A moment's thought is sufficient to convince us that to expect such a result would be more than ridiculous. The Second and the Third Objects are not "dead letter" Objects; there is a purpose and a law behind them. If we study the matter carefully, we shall find that there is a close relationship between the three aspects of the Solar Logos—"Power, Wisdom and Love"—and the three Objects of the Society.

If we carry out the Second Object of the Society—the study of comparative religion, philosophy and science—the result will be that we shall gain in knowledge and in wisdom; it will bring about the Knowledge-Wisdom aspect of the triple Unity. If we have studied a few religions, we begin to see that the great religions of the world are, so to speak, as so many spokes in a great wheel, with God as "the big Hub" in the centre. And if we carry out the Third Object—the investigation of the unexplained laws of Nature and the powers latent in man—it will develop the Will aspect of the Divine Trinity, latent within all of us, and will bring about the Divine Realisation. So we see that after all there is an "occult truth" behind the three Objects of the Society, a truth which can be found, not when we are only in sympathy with the Objects, but *if we carry them out*.

The three Objects of the Society stand out as the three sides of an occult triangle, each Object as it were representing one side of the triangle; and therefore they are equally of importance from an occult viewpoint. And as to the present wording of the same, it seems to me that the Objects have been "set up" with great care and deep spiritual insight; they show great wisdom and discrimination, and are so framed that they will serve the Society as beacon-lights for its members, to last us to the end of the present Manvantara, or at any rate to the "middle of the Fifth Round".

Those who want to change the style and the wording of the Objects as they are now, have, in my opinion, not yet grasped their full meaning, their importance and their latent powers; and they would do well to begin *first to carry out* the three Objects "to the letter," instead of *changing* the letter of that which is not fully understood, a change which, in my opinion, is after all not our business—not being the Founders of the Society. When a man enters the ranks of the Society, he or she helps the *formation* of a nucleus of the Universal Brotherhood; he becomes *a member* of the Society. That is the goal of the First Object. And if he then studies diligently and begins to see the importance of the "following up" of the Second and Third Objects of the Society, he is on his way to become a "Theosophist," a *God-knower*—not a *believer in God*, but a *God-knower*. It is a matter of time and of growth. In time, he will find himself in possession of the Gnosis; it is then that he will realise the truth of the words in *The Voice of the Silence*: "Thou art *thyself* the object of thy search"—he has found himself, and, as it is truly written: "He who knows himself, knows God."

Toronto, Canada.

JOHAN VAN EDEN, F.T.S.

BOOK-LORE

Lectures on Political Science, by Annie Besant. Being an Introduction to its study, delivered at the National College of Commerce, Madras. First Series. (The Commonweal Office, Adyar, Madras, India. Price Re. 1-8.)

These seven lectures, delivered at one of the Colleges of the Society for the Promotion of National Education, were published in book form primarily for the use of that Society, the vigorous Indian offspring of the Theosophical Educational Trust. Admirably as the book serves this special purpose, it is probably destined for the guidance of students, both young and old, in other countries besides India, for the subject is treated from a standpoint so universal that it cannot well fail to prove instructive to all who are working to raise the level of "politics" by an application of the fundamental laws of human evolution.

In quest of examples to illustrate the principles she expounds, Mrs. Besant naturally turns first to Ancient India, thereby filling a gap which had hitherto rendered such treatises unconsciously incomplete. In the Preface she writes of these lectures :

Such value as they may have depends on their utilisation of some of the growing mass of information, now being gathered by Indian scholars, with respect to the political history of Ancient and Middle Age India, a subject ignored by Western writers on Political Science. They begin with Aristotle, and confine their studies to the West. I begin with the East, with India, and outline her beginnings and her evolution. In these lectures are justified, by book, chapter and verse, the statements made by me in general terms as to Indian Governments and life-conditions. Readers can test them for themselves; old books, copper-plate and lithic inscriptions, coins, etc., are fairly reliable as historical bases, and I commend them to my critics.

In an Introductory chapter (p. 16) a neat summary is given of what is practically the Theosophical view of evolution, showing how the individual learns by graded steps to utilise organisms of increasing complexity. The State is then shown to be such an organism, to which the individual attaches himself temporarily for the gaining of such experience as it is able to offer. It is generally admitted that man is by nature a "social animal," to use the not very flattering term hitherto adopted, and this demand for the society of others

Mrs. Besant takes as the foundation of the State in all its progressing forms. The physiological form is, of course, the family; the local form, the tribe; the geographical, the nation; and so on, until we approach the Commonwealth of Nations as a practical possibility in which the individual consciousness establishes a political relation with other Nation-States as well as his own. The part played by the village community in this evolution of the State, both in the East and West, and especially the former, is well brought out, and the growth of democratic government, from the necessity of limiting irresponsible monarchical power, forms the subject of the last two chapters. All the way through, copious quotations are made from the works of modern writers, such as Seely, Maine, Bosanquet, and Woodrow Wilson; also a very complete and catholic Bibliography is prefixed. We hope that this bare outline will be a means of calling attention to this important piece of truly Theosophical work in the world of real politics.

W. D. S. B.

Karma, by Algernon Blackwood and Violet Pearn. (Macmillan & Co., London. Price 6s.)

Under the title *Karma* the authors have given us a reincarnation play in Prologue, Epilogue and three Acts. The Prologue introduces us to Mr. and Mrs. Lattin at a point in their lives at which they are confronted by a great problem; each has to make a choice, and on that choice their whole future depends. Circumstances seem to be too strong for Mrs. Lattin, but just as she is succumbing against her will to conditions which will wreck either her husband's happiness or his career, she has a vision which throws a new light on her difficulties and gives her strength to overcome them. In the vision she lives again her life in Egypt, in 2000 B.C., in Athens, 325 B.C., in Florence in the fifteenth century. She feels herself again Nefertiti, Lydia, and Lucia; and in each personality struggles against the very weakness that is overwhelming her as Mrs. Lattin—and in each case fails. In the Epilogue Mrs. Lattin, awake again to the present, triumphs over her weakness, made strong by a knowledge of her own past and her husband's, and by the conviction, brought home to her as the vision was fading, that "there is no 'too late'". It is impressed upon her that though through her selfish love she has several times ruined the career of her husband—the Philip of the present in each case—yet her very faults have been useful to him, in that through them he has learned renunciation: she taught Menophis, Phocion, and Paulo to become

. . . Philip. She herself is now strong enough to make the sacrifice, and as for Philip—he has so often seen his hopes and ambitions ruined in the past and accepted his fate uncomplainingly for her sake, that he is strong enough to bear success and the fulfilment of his dearest wishes without attachment: “that which the soul can do without is added to it.”

It is evident from the investigations into past lives which Mr. Leadbeater has made, that we are very slow to learn, and that a person often makes the same mistake over and over again in successive lives; it is therefore probably quite true to fact to represent the heroine as failing several times in the face of the same difficulty. But, as Mrs. Lattin's successive incarnations are passed in review before us, we see that the crucial situation becomes with each repetition more complicated and difficult to deal with. The elements which would tend to blind the soul to its real duty become more and more subtle and bewildering. The authors leave us in no doubt, therefore, as to whether the failures, which Mrs. Lattin feels, on first thinking over her vision, as so discouraging, are real or only apparent. For the final triumph shows as the result of the accumulated power and insight stored up by the previous experiences.

A. DE L.

A League of Religions, by the Rev. J. Tyssul Davis, B.A. (Published by the Author, 29 Grange Road, Ealing, London. Price 1s. 3d.)

The attitude of religious tolerance, or rather, as Theosophists would generally put it, sympathetic understanding based on a study of the essential truths taught by the living religions of the world, follows so inevitably on the assimilation of Theosophical teachings, that it seems almost impossible that the old spirit of religious bigotry should still persist among people claiming to be educated. And yet, as Mr. Tyssul Davis points out, the strange fact remains that the official heads of religion are actually lagging behind the political leaders of the world in the movement towards brotherhood; for while the politicians have already taken a definite step in the direction of a League of Nations, no attempt has yet been made by religious bodies to give expression to the desire for their mutual recognition as fellow-workers, striving to reach the same goal by different paths. Why, he naturally asks, cannot there be a League of Religions?

The little book before us is an eloquent plea for such a movement, and, as such, is sure to win the unanimous approval of Theosophists. But what is still more important to us, is its evident potentiality for popularising the message of religious unity which Theosophy provides more particularly for the studious. With the exception of short introductory and concluding chapters, the whole of the book is given up to the portrayal of six religious systems in concise and admirable sketches. These are: Zoroastrianism—"the Religion of Purity," Brāhmanism—"the Religion of Justice," Buddhism—"the Religion of Compassion," Confucianism—"the Religion of the Golden Rule," Muhammadanism—"the Religion of Submission," and Christianity—"The Religion of Service". In each case the language and treatment are simple and convincing—almost poetical at times; it is always for the life side of the religion that the writer pleads, rather than the form side, the heart-doctrine rather than the eye-doctrine. The summary of Hindūism is particularly effective, and suggests that the writer has derived much of his inspiration from Theosophy; Buddhism also reveals that subtle fragrance which has endeared *The Light of Asia* to so many Westerners; while Christianity is presented in a light to which many of its professed followers may have hitherto been blind. Of comment there is little, and of argument still less; Mr. Davis allows these great messages to declare their own kinship, and contents himself with explaining his purpose and showing the need for understanding and active co-operation. To quote from the Preface:

The Garden of God has a variety of blossoms, but they all illustrate the beauty of God. The Rose-Lover may prefer roses, but he would be unwise to deny loveliness to the lily. So all religions illustrate that beauty which is truth. Their beauty is not competitive, but confederate. They confirm each other's testimony. They strengthen each other's faith and fortitude. Their power is not drained, their mission not fulfilled and cannot be, until their purpose has been completely realised in the holier lives of men and in the juster institutions of Society.

In spite of its brevity and suitability for public distribution, this little book may well take its place among the more learned publications on the same subject, and even the veteran student of comparative religion will find a fresh pleasure in reading it. We have only one suggestion for future editions, and that is, that some mention be made of the Parliament of Religions held at Chicago in 1893, as being a first step—and a very considerable one—in the desired direction.

W. D. S. B.

A Not Impossible Religion, by Silvanus P. Thompson. (John Lane, London. Price 6s.)

Dr. Silvanus Thompson's religion, as stated in a fairly readable form in this volume, is the religion of most thinking people who are familiar with the discoveries of modern science, the theories of psychologists of the last school but one, and who have the religious sense moderately well developed, without any leaning towards psychism or occultism. Such people may perhaps differ from Dr. Thompson as to the terminology they use—they may not choose to adopt so much of the Christian phraseology—but on the whole their conclusions will be much the same. The Fatherhood of God, the brotherhood of man, the necessity for a life of kindly, friendly helpfulness and self-control, and a wide tolerance for opinions other than one's own, are the outstanding, positive features of the religion he describes. It is the Gospel of Christ and the Creed of Christ, as distinct from the Gospels and Creeds of the Churches and the theologians.

One curious chapter there is—the one headed Materialism—in which he denounces sacramentalism as materialistic. By a curious reversal of the usual point of view he says that as science has clearly proved that transubstantiation, or even consubstantiation, are not only impossible but unthinkable—therefore those who teach or believe such doctrines are grossly materialistic, inasmuch as they represent as actual, things which are in reality spiritual. But if Dr. Thompson is spiritual in his religion, he is material in his science, and refuses to recognise the reality of any link between the physical and spiritual worlds, speaking somewhat slightly of Sir Oliver Lodge and the “quasi-science of psychical research,” and of William James and others who “tickle our ears with the jargon in which they dress up the half-ascertained, half-unknown facts on the borders of our consciousness, and attract us by their skill in essaying the manufacture of an exact science out of the very elements of inexactness”.

To Theosophists, the book will present very little of interest; its appeal will be mainly to those who, struggling out of the darkness of unimaginative orthodoxy into what seems the greater darkness of scientific materialism, will find relief in knowing that an eminent scientist can find room in the universe for a religion apart from science, though not contrary to it, and from this standpoint they may perhaps find for themselves a way to the unity in which science and religion are complementary.

E. M. A.

Chosen Peoples : The Hebraic Ideal versus the Teutonic, by Israel Zangwill. (George Allen & Unwin, London. Price 2s.)

"Germanism is Judaism"—these three words, quoted from a writer in the *American Bookman*, sum up ideas which have been afloat among the Allies during the war. Various writers have compared the attitude of the Kaiser to that of the ancient Jewish kings, and attention has been called to the fact that the Germans resemble the Jews in the conviction that they are a chosen people. In his Arthur Davies Memorial Lecture—which appears in book form in the little volume before us—Mr. Zangwill gives us his opinion of the comparison. There is a Germanism—that represented by Goethe and Schiller and Lessing—which, he says, he would be only too proud to say was Judaism, but to identify the modern spirit of Prussian militarism with the ideal of the ancient Hebrews is preposterous, though it must be admitted that there is in the assertion of their identity a dash of truth—"just that dash of truth which is more dangerous than falsehood undiluted". He analyses the ideal which moulded the Jewish people and shows it to be universal, not tribal. The Jews did indeed think themselves a chosen people, but whereas the German writers who wish to foster a like conviction in their fellow-countrymen monotonously praise and glorify their own nation, Jewish writers and prophets monotonously rebuke theirs—the Bible "alone among epics is out for truth, not high heroics," and the Jewish mission is not self-aggrandisement but the building of Jerusalem in every land.

A. DE L.

The Bridge of Death, by H. A. Dallas. (The Spiritualists National Union, London. Price 2d.)

This small booklet is meant to bring to the notice of the bereaved the possibility of communication with those who have passed over. A few instances are given, and death is shown to be more of an incident in a continuous life than an end. The book is, in fact, an attempt to bring the realisation of the oneness of the life of the dead and the living to those who feel a great barrier separating them; but it is a small crumb, and will do little else than create a hunger for more knowledge, which others will have to satisfy.

A. L. H.

THE THEOSOPHIST

ON THE WATCH-TOWER

MRS. ANNIE BESANT writes :

From all parts of the world cables and telegrams have come to me, conveying loving greetings and good wishes on my entry into my seventy-third year of mortal life. I cannot answer them all, and here express my grateful, loving thanks to the senders. They come from many towns, institutions; political bodies, and societies and public meetings in India, and from many in Great Britain; from Samarang, Batavia, Mysore, Cuba, Barcelona, Netherland Indies, Brisbane, Valparaiso, Aboukir, Geneva, Dunedin, Sydney, Krotona, Stockholm, Amsterdam, Buenos Aires, Copenhagen, Brussels, Faaborg, Nairobi. There were letters, also largely signed, from Lyon, Marseille, Vancouver, and messages from the various National Societies that make up our international Body. To each and all my gratitude, deeper than words can say.

At the urgent request of the Hon. Rai Bahadur Purnendu Narain Sinha, General Secretary of the Indian Section of the Theosophical Society, the place of the Theosophical Convention

has, as our readers are by now doubtless aware, been changed to Benares—Mrs. Besant's approval having been previously obtained. It is still uncertain whether she will be able to be present, as the date of the passing of the Indian Reform Bill has not yet been fixed. But whether she comes or not, members of the Theosophical Society should remember that they attend a Convention of our Society to give and not to get. If Mrs. Besant is unable to be present, all the more reason for those who can possibly manage to get away to make a point of attending. There are people who say: "Oh! well, if the President is not going to be there, it is hardly worth while to go." In other words: "Because the President cannot attend, I have little or no interest in the annual gathering of the Society, for there is nothing I can get out of it." It should be remembered that if we try to make the gathering worthy, the Masters will certainly be there, and the abstention of anyone of us on selfish grounds makes their co-operation more difficult. And, after all, if They are in our midst, if Their influence surrounds us, surely we are blessed beyond our deserts. Would you try to attend if Mrs. Besant were to be present? If so, you ought to try still harder to attend, if she cannot come.

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All over the world the forty-fourth anniversary of the Theosophical Society must have been celebrated on November 17th with gladness and gratitude. Only those who have lived some years under the inspiration of their membership of the Theosophical Society can know what that membership means to them—how it comforts them, encourages them, strengthens them, and helps them to understand, and strive bravely to bear, the hardships and sorrows of life. It is this knowledge, deeply planted in the hearts of the members of our Society, which, under the guidance of the Masters and Their messenger, Annie Besant, has brought the movement triumphantly through its many trials, has rendered it unshakable by virulent

and cowardly attacks, and has prepared it for the great work which lies before it in the immediate future. Never was the Theosophical Society stronger than it is to-day. Never was confidence in its great President more abounding than it is to-day. And fortunate is it that this is so. For the Theosophical Society has an outstanding part to play in that reconstruction period which every country in the world is just now entering as a result of the Great War. The various Sections of the Society should make themselves ready for a period of intense activity, for the truths we stand for are urgently needed for the refashioning of the world, that it may be ready to meet its Teacher. The year 1920 should be an epoch-making year with regard to our Society. Our members should enter heart and soul into such activities as may be appropriate to their avocations, circumstances and temperaments, so that every field of human activity—political, social, educational, religious—may be sown with the seeds of the truths of Theosophy.

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Numerous efforts are being made along various directions to ensure that the War which has just ended shall positively be the last. The League of Nations is, of course, the most prominent among these efforts, and, perhaps, the most hopeful, if given adequate support and encouragement. But ingenious people are at work to try to discover yet other ways, and although many of the proposals are undoubtedly wild and on the face of them impracticable, Señor Ciro F. Mendez of Mexico makes a suggestion which is somewhat fascinating. He proposes

that all Nations marching in the vanguard of civilisation, come to a general agreement, and by means of representatives or delegates, form an International Convention with the end in view of admitting into full citizenship in each and every Nation entering into this Convention, every man or woman, irrespective of race, nationality, caste or colour, who, for his accomplishments in the field of human endeavour, merits the gratitude of his fellow man,

No group of human beings could be more worthy of respect than one thus selected, as it would contain the most conspicuous elements of human intelligence and wisdom, and for this reason would be eminently fit to constitute an arbitrating body in any conflict, either of a national or international character, a body which would render its decisions with justice. It is therefore proposed that from these elements there be formed a Grand International Jury, whose decisions would be binding on all those Nations entering into this covenant.

He would call this body of men and women a Grand International Jury, and would make the Representative Assembly of each participating country the choosers of the country's representative men and women. Once the Jury has been established, it will have the right to approve or disapprove nominations made by individual countries. The idea is difficult to put into practice, and a large number of obstacles are obvious. But to gather the world's best men and women together, selected under different heads of service of humanity, is certainly a step in the direction of universal brotherhood, provided that this élite body is charged with the duty of promoting all that makes for brotherhood and of denouncing all that makes for quarrel, and provided also that it is given the power to enforce its decisions. Such a body might be brought into existence as subsidiary to the League of Nations.

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It is curious, and at the same time significant, how those who have any real insight into the meaning of the War are making every effort to extract from it the lessons it was sent to teach. The League of Nations is, of course, an outstanding effort on the part of the statesmen of the world. But it is also beginning to be realised that in every field of human endeavour the objective and goal must be modified to harmonise with the profound revolution of outlook the World-War has brought about. For very many years, war has been the preoccupation of the vast majority of the world's workers, and the Nations have starved, have perhaps been compelled to starve, their finer forces, for the sake of massing weapons of

offence and defence against the time of strife. The anticipation of war has nerved our scientists and our organisers to the achievement of a mastery of Nature which, a few years ago, would have been thought impossible. Self-preservation, in the midst of critical circumstances, was the motive power—the preservation of the body of the Nation. But now that this task has been accomplished, the question is being asked: “To what end?” The body has been preserved. Has it been preserved in order that once again it may pass through the horrors of war, or that, putting war for ever behind it, it may grow in brotherhood and peace? Hitherto, war has dominated the life of this world of ours. The spirit of destruction has brooded over the intelligence of man. “Whence,” asks the *London Daily News* most pertinently, “is to come the enlightenment and the motive that shall turn all this astounding intelligence and ardour from the service of death to the service of life?” *The Daily News* does not, perhaps cannot, answer this question. But Theosophists can suggest that only as some of the ancient but now forgotten truths are gradually remembered and made parts of daily life, can come the necessary enlightenment and motive power.

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The world needs to know that the distinctions and differences which now so often divide and antagonise—differences of religion, of caste, of custom, of race—are in reality illusory and impermanent. The world needs to know that a brotherhood of nature exists to-day, however little it may be recognised, and that differences of religion, of caste, of custom, of race, are merely labels marking out different groups within the brotherhood, different lines of growth, different temperamental attitudes. The words “superiority” and “inferiority” are too often on our proud lips. Too often do we seek to hide our ignorance within the camouflage of contempt. Recognising in theory that we are all God’s children, we nevertheless

imagine we come closer to Him when we push aside those who worship Him under forms different from our own, in bodies differently-coloured from our own, and proclaim that we are dearer to Him than all others. Conceit must go. Ignorance must be faced. And, above all, we must recognise the Fatherhood of God and the brotherhood of Man. For this the Theosophical Society in its present incarnation has been striving these forty-four years and more. But the world has not yet learned the lesson, though we would believe that it is beginning dimly to perceive that along the road of brotherhood lies the only way out of that darkness of ignorance and jealous strife in which the world has lived so long, to its great misery and despair. And because the lesson has not yet been learned, because

. . . drunk with sight of power, we loose
Wild tongues that have not Thee in awe,

the World-Teacher, the Christ, the Lord Maitreya, is about to come once more among His children, that they may watch for a few marvellous years a perfect life of brotherhood lived upon earth, among them, and under the conditions of this modern world. He comes among us as much to live His great example as to preach the ancient truths. And then those who have the eyes to see and the ears to hear, will know what perfect citizenship means, and how the powers of man are to be directed to the accomplishment of the ends of God.

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The Los Angeles Times has, in a recent issue, a remarkable article under the novel title: "Visioning." As our readers will see, the advice given savours much of Theosophic teaching:

A new mental muscle-developer is bidding for attention. It is visioning—visioning as the first requisite toward a happy future. And they tell us this visioning should begin early—when we are learning walking and talking and new words and new places. Visioning means a full life, these visionists tell us. It is the foundation for

things which will come if we hang on to our visioning. It is hope made practical. It is no longer enough to vapidly wish for this or that. You must see yourself in the conditions and situations you desire. Your present must be scintillant with the inward sight of other faces and other places—that is, if you yearn for other faces and other places—and most of us do. Futhermore, they tell us that those who have struck deadly ruts have done so for the simple reason that they never learned how to vision. They never learned to see themselves successful in whatever way they desired success. They did not see themselves speaking in their Legislatures or Congress; they did not see themselves directing great forces of men upon buildings or bridges; they did not see themselves as orators or men of money and power; they slumped early and began to talk about the advantages they had not had, the drawbacks they had had, and the general all-around impossibility of ever having anything worth while in this vale of tears. They visioned themselves in exactly the same unhappy, limited rut in which they first found themselves, and there they stayed. They do not belong to the Sarah Bernhardt class, whose motto is: "In spite of everything." It is quite safe to say that all the great accomplishments, the Pyramids and all the rest of the monuments of man's determination to make some impression on the earth during his transient stay, were visioned even greater than they developed.

Truly, the absence, or rather the neglect, of well-directed imagination is responsible for most of the misery and failure which, to so many, make this world hard and cold, and life not worth living.

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But true visioning, the striving to pierce the veil that hides from us God's magnificent plan for the triumphant evolution of the world, the strenuous effort to imagine the ends towards which Divinity is shaping us and then to walk more straightly towards them, the endeavour to imagine the eternal in the midst of the fleeting, peace amidst turmoil, contentment amidst grief, hope amidst despair, certainty amidst doubt—all these are of the essence of education and growth, and without them, without such visioning, our lives are greyer than they need be. *The Los Angeles Times* says:

James J. Hill, shortly before his death, said that every man worth the name had his great adventure. To some, he said, it was a fortune of dollars, to some it was a wealth of political accomplishment, to some it was a line of steamships sailing the seas, but to him

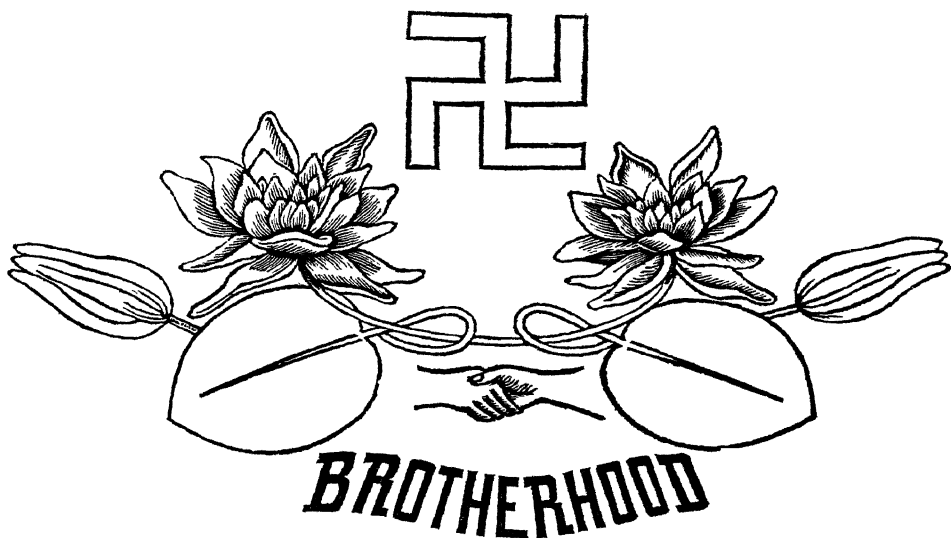
it was the Great Northern Railroad. He visioned that road, put his heart in it and his shoulder to the wheel, and became one of the great men of his time.

Talk to your neighbour and find what his vision is. If it is small and uninteresting, savouring not in the least of adventure, you may look forward to the time when you will call upon him in his little rut and suggest that he teach visioning to his children, that they may escape his fate.

And these visionists tell us that visioning puts radiance into life, dulls all the exigencies of to-day, and makes every hour a happy milestone on the way to the realisation of our vision, whatever it may be. But they say you must wake up and put a vision ahead of you that is wide and deep and high. No puny vision will do. No hoping for glories that will crush or maim any other human being—for if you do, that will work, too, and your dream, come true, will bring you sorrow. For visioning, they maintain, once started, will become your own condition “in spite of everything”.

Indeed is it no exaggeration to say that once the greater visions are seen, they compel our powers to achieve their realisation, for once the will of God is manifest, the will of God in man responds in irresistible attraction. And, after all, true visioning is but knowledge of God's will, sight of His plan, certainty that the Divine Spark in a man shall some day become the Divine Flame of a God. We sorely need to be among those who see visions, and if only youth were encouraged in that visioning which is the soul of youth, a recent heritage from the heaven world, maturity and age would be far nobler and far more clear-sighted than they are to-day.

G. S. A.



THE SPIRITUALISATION OF THE SCIENCE OF POLITICS BY BRAHMA-VIÐYĀ¹

By BHAGAVAN DAS

(Continued from p. 128)

III

(a) THE GENERAL ELEVATION OF HUMAN CHARACTER

AT the close of the preceding section it was said that the possibilities of a general elevation of human character, in the mass, by means of science, would next be dealt with.

¹ i.e., Metaphysic and Psychology. A friend suggested that "Brahma-Viḍyā" had a strange and suspicious look to persons unacquainted with Samskr̥t, and, appearing at the head of an article, might effectively prevent them from reading any further! I have therefore added the nearest English equivalent.

By a widespread system of moral (together with intellectual and physical) education, by precept and example; by rewarding good and punishing bad impulses, in the adult as well as the child; by providing harmless outlets for bad passions, and devices for converting and sublimating them into useful forms of energetic action, as just so much explosive force; or even by physiological treatment—such are not the methods of improvement of character, “by means of science,” that need to be discussed here.¹ The method we have in mind here is the comprehensive method of social organisation, in all departments of the communal life, by the application to the administration of human affairs, of the science of the Spirit, or Metaphysic, the science of the human mind, or Psychology, and the science of human nature, or Psycho-physics. For in the setting of such a social organisation, and perhaps only in such a setting, can all the other methods dealing with individuals in detail, find effective scope.

Even a few years ago, one might well have felt hopeless of even the least success in importing such extraordinary things of academical and theological verbiage as metaphysic and psychology and the science of the Spirit into such a matter-of-fact affair as politics. But now, at least for the time being, conditions have changed, at least somewhat, at least on the surface, and the signs are at least outwardly favourable. That the pulpits and the churches should resound with appeals to, and for more of, the higher nature in man, is no wonder. That the scripture should admonish and adjure us to achieve righteousness of spirit and should promise that thereupon all good things else shall add themselves, is no wonder. That dialogue-weavers like Plato should sigh and yearn for prince-philosophers to govern States and guide nations, and speculative philosophers like Herbert Spencer should lament and hope, as

¹ See the paper “On Bad Passions,” by the present writer, in THE THEOSOPHIST for June, 1919, for a discussion of such methods.

quoted before, that "the practicability of such a system depends upon character," and that "only as men's natures improve, can the forms" (of social organisation) "become better"—even this we are accustomed to. But when the Premier of the nation of John Bull, downright, matter-of-fact, priding himself unendingly on his practicality, his common sense, his sobriety (in the administrative and not the other sense), his solid mundane-mindedness, his firm grasp of the money-bag (and incidentally of power and glory), and his healthy contempt of all sentimentalism and idealism—when the Premier of such a nation lets himself go into language like the following, *then* there is cause for wonder, and for hope. Mr. Lloyd George is reported to have said at a public meeting, not very long ago, as follows: "I speak as one standing high on the watch-tower, and know that the need of the land is *not material*. *It is spiritual*. Get the *spiritual*, and the material will follow. The wounds of the world are bleeding, and material things will not heal them. This is why I hail any movement which spreads the great spirit of brotherhood." It is true that the next sentence says: "The one need of England and France to-day is the healing and brotherhood of the Cross," which seems somewhat to limit the brotherhood to two countries, and so makes the whole utterance rather suspicious; and unkind critics are not wanting who say that this kind of talk is "only electioneering claptrap, intended solely to catch votes"; but we need not examine into the motives too deeply; it is enough that a "responsible" Minister is permitted to indulge in such "sentimental idealism" in public without being deposed at once; and we ought to give credit for good motives and courageous utterance, until hypocrisy is proved.

Another professional English politician (a provincial Governor in India)¹ has recently allowed himself to recommend the study of psychology, in a public speech, to all who

¹ Sir George Lloyd, of Bombay.

would uplift their country. It is true he does not realise the intimate connection between metaphysic and psychology, and says: "Don't worry about general principles. Leave them to the schools. Keep away from metaphysics and study psychology." But we need not blame him overmuch for this. Metaphysics in the West have not been, and are not yet, of any practical use in and to life. Psychology has only recently become "scientific" there, and is making progress along many lines and striding boldly and unchecked into the precincts of many so far exclusive sciences. It is much that the professional politician has allowed himself to come under the influence of this fact. Before long, metaphysic too will put on, in the West also, the more practical garb it wears in the traditions of India, and then the honour now being extended to psychology will be extended in greater measure to metaphysic, as the very matrix of all the other sciences, politics pre-eminently included.

One or two more instances may be added. A writer of a textbook on politics, after discussing various forms of government over some hundreds of pages, enunciates this sad conclusion: "Here, as elsewhere, the forms of government are of no avail *without the spirit.*"¹ And two professional politicians, engaged in the very practical work of reporting how to reform a government, very badly needing considerable reform, of a very large country with an immense population, express the hope, towards the end of their Report, that "no insuperable difficulty will arise *if reasonable men conduct themselves in a reasonable manner,*"² i.e., if they have the right spirit and character.

All of which is hopeful—in one sense; though the *if* in the last quotation marks just *the* difficulty. It is a very big "if," indeed. We foster diligently, by our haphazard social organisation, or rather disorganisation, by our patchwork

¹ Leacock, *Elements of Political Science*, p. 349 (Edition of 1917).

² The Montagu-Chelmsford *Report on Indian Constitutional Reforms*, para 257,

temporising and opportunism, and lack of fixed "general principles" and comprehensive policy in politics, the very conditions which corrupt the spirit and debase the character of whole populations, which make men *unreasonable*—and unreasonable means unreasonably selfish and covetous, and blind with prejudices and passions—and then we talk of "if's"!

(b) HOW TO MAKE IT POSSIBLE

The problem of problems is, how to improve the general level of human character, so that it may make at least a good approach to, if it cannot quite achieve, righteousness. The only way, it seems to some of us, to make this possible, is to create favourable conditions, to make the whole organisation of society less haphazard and more reasonable, to make the atmosphere and the general setting in which the higher nature of each individual will have a fair chance of growing.

Of course many people wish, and wish most earnestly, that every human being should be motivated by pure altruism. If this could be, then nothing more would be needed; earth would be changed at once from hell, or at least purgatory, into heaven. But such a radical change of the nature of the whole race is very distant, if not altogether impossible. Mere pious wishes will not bring it about, nor even the example of a few saintly-minded persons, such as are fortunately not altogether absent from, though very rare in, mankind to-day. And mere tinkering with artificial political devices, we have seen before, is of no use. It only comes to a futile and fatuous merry-go-round of strikes and negotiations, and shortening of hours of work and increasing of wages, and then the raising of prices, and then of taxes, and then the whole gamut of strikes and negotiations and shortenings and increases, over and over again, till the whole thing suffers vertigo and tumbles down in a heap altogether.

What we want is a scheme which should provide, with a just appreciation of psychological facts, *for a due combination of egoism and altruism*, should appeal to educated and thoughtful public opinion as *prima facie* equitable and reasonable, and also natural and practicable, and should therefore be capable of enforcement by legislation, if necessary.

We have just such a scheme in the social organisation of ancient India, indicated by the old books (if interpreted as, to the minds of some of us, they ought to be interpreted). This scheme does not say to anyone: "Become wholly selfless." It only says: "Be selfish to this extent, and no further." To the man of knowledge, it says: "Yes, you may be ambitious of the highest *honour*; but you must deserve it, by gathering and advancing and spreading useful knowledge diligently, in the missionary spirit; you must not let your wisdom degenerate into selfish cunning for self-aggrandisement; and you must be content with pre-eminent honour, and *honoraria* and State-subsidies sufficient for comfortable subsistence, and must not hanker after (official) power and wealth and amusement in equal degree; or even in any degree beyond that which is indispensably necessary for the due performance of your particular mission and duty in life." To the man of action, it says: "You may be rightly ambitious of the greatest official *power* and authority over others; provided you deserve it by using it righteously for the helping of the virtuous against the vicious, for gathering the means of, and spreading, protection and defence over all the law-abiding, for compelling every one to do his duty and thereby promoting general as well as individual welfare; you must not abuse your authority to bully and exploit the weak, in order to enhance your feeling of self-importance and your luxurious living; and you must be content with pre-eminent power, and *perquisites* and State-salaries sufficient for comfortable living, and must not covet honour and wealth and amusement in equal degree, or even in any degree

beyond what is necessary for the due discharge of your special duty in life." To the man of desire, it says: "You may surely be ambitious of *wealth*, as much as you can accumulate lawfully, as *profits*, without profiteering and cheating, and manipulations of trusts and corners and combines, and false advertisements and gambling speculations and manœuvred stock-jobbings; but you must deserve to be supported and protected in your accumulations, by spending a fair share of them on pious and public works and charities, and useful institutions; you must also make effective arrangements for the proper distribution and supply of necessities and minimum comforts to all the population within reach of your resources, at fair and reasonable prices; you must not make your living too luxurious, thereby accentuating contrasts between wealth and poverty and arousing hateful jealousies; and you must not crave for honour and power and amusement also in equal degree, or indeed in any degree beyond what is required for the proper performance of your particular function in the corporate life of the community, and what will come to you of itself in direct ratio to the extent of your charities and good works." To the workman, the unskilled labourer, the man of service, it says: "You may have play and *amusement* and holidays, as much as you please, and you will have *wages* in cash and kind which will ensure a reasonable and sufficient amount of food, clothes and housing; but you must do your fair share of appointed work; you must not want too much amusement and too many holidays; and you must be content with your wages, and not yearn and pine for honour or power or wealth in equal degree, or in any degree beyond that which is necessary for your appropriate work and is the natural outcome thereof."¹

Such a scheme seems to embody the simple secret of, not abolishing (which is impossible), but of regulating (which is

¹ *Manu*, ii, 134—156; iv, 2—11, etc.

very possible), the natural human desires, by partitioning them and their corresponding objects. There is no greater impossibility in the regulation of these ambitions than in the restraint of the other natural human desires, for instance, those dealt with by the penal codes. Indeed every law is a restraint and a regulation of some human desire.

It is the earnest conviction, of some persons at least, that the happiest results would follow if such a division of ambitions and prizes were made systematically, in combination with a scientifically organised system of vocational as well as cultural education. The so-called "caste-system" would be restored to its long-lost, proper meaning and usefulness, and would become identical with an enlightened and scientifically arranged "class-system". Every individual would fall into or be assigned to his natural and proper caste or class, in accordance with his deepest, most natural, most inherent ambition and his selection of one, and his forgoing of the other three prizes, which would act as an automatic test. The temptations to the sale and prostitution and abuse and corruption and excesses of honour and power and wealth and pleasure, would be minimised. The incentives to pursue the ambitions in a socially helpful way would be maximised. Wealth would no longer be the barefaced and brazen purchaser of honour and power, therefore the greed and grab for it would diminish; extremes of private wealth and poverty would disappear; public possessions and national riches in things of beauty and of joy would multiply; and a more equitable distribution of the necessities of life would follow of itself. And civil wars, military wars, national and international wars, class wars and domestic wars, the conflicts of man and woman, master and man, capital and labour, official and non-official, layman and priest, nation and nation, and race and race, would all lose their point and purpose and motive and be reduced to the smallest dimensions.

(c) THE CAUSES OF THE PRESENT UNIVERSAL UNREST

The world-war is over. But the unrest is more acute, more widespread, more pervasive than ever—because the reasons, the real psychological causes, of universal strife are as intensely operative as ever. Only the external means for expressing that strife externally have failed, for the time being.

Because every person who is at all capable, energetic, strong, “clever” (alas! not “wise”), grabs at all the four prizes of life, and all the different kinds of livelihood, *in the present social conditions*, therefore we have this immense and intense jealousy, hatred, arrogance, heart-burning, which converts human energy wholesale into gunpowder. The person with a fixed salary or a steady income as a member of one of “the learned professions,” wants to become at least a small, if not a large, “landed proprietor” *also, and* to own a mill, *and* to have substantial investments in Government paper and bank-shares, *and* to turn an honest penny by contributing a short story or an article on a burning topic to the journals—and *vice versa*. The person who has hundreds of thousands of pounds a year as a millionaire, or thousands as a public servant, wants *also* to be the cynosure of all eyes, “a star of glory all from spur to plume,” the honoured of the honoured, to be bowed to humbly and respectfully, spoken to deferentially, and given the highest place in all gatherings of his fellow-creatures, especially public official functions; *and* to walk with his head high and (more expressively, if less elegantly) his “nose in the air,” feeling: “I am the monarch of all I survey” and “I am the State”; *and* to gad about all night long in luxurious cars, ^ttasting all the fashionable dinners and dramas and the more (or even the most) questionable pleasures. The labourer, the workman, the poorer artisan, seeing the other classes grabbing at more and more rights and privileges and gains and enjoyments, and shirking duties and responsibilities and pains and hard

work, finding life becoming harder and harder for himself, also begins to imitate the ways of the others to the extent possible to him: shirking duties, breaking expressed and implied contracts, avoiding work, doing the least possible, taking his ease as he can, sitting idle and refusing work at loss and suffering to himself, if so he can only spite and cause loss to his employer, becoming more and more sullen and morose, thinking and saying: "I am as good as you, if not better; your equal, if not superior, as a human being," ever ready to rebel and often going on strike, and making the whole domestic and industrial and professional life of the whole country one continual, perpetual, jar, worry, uncertainty, and acute disquiet and confusion. The "elder brothers" have forgotten overmuch the noble truth that "no man is too good to be another man's servant"; therefore the "younger brothers" have remembered overmuch the truth that "no man is good enough to be another man's master".¹ The head, the hands, the heart and stomach, the feet, of the social organism, are all at cross purposes, instead of co-operating with each other.

All this requires to be changed, if healthier conditions are wanted. Disease is disturbance of the natural proportion and normal balance of the constituents of the organism. Cure is restoration of that proportion and that balance, by enhancing, or reducing, respectively, to the natural, normal degree the constituents that have become abnormally weak, or abnormally strong.

(d) THE NATURALNESS OF THE REMEDY SUGGESTED

The remedy suggested—a careful and systematic partition of the various forms of livelihood and of the rewards and prizes of life between the four classes—is entirely in accord with natural facts. Indeed it is so natural that, even as human

¹ The two maxims are quoted by C. D. Burns, *Political Ideals*, p. 121.

society everywhere instinctively tends to divide itself into the four main classes, even so instinctively does it tend to make this partition ; but it does so without peace, without grace, and without the proper good results, because without deliberate definition and understanding, without proper safeguards and regulated elasticity, without provisions for “change of caste and of vocation” and correction of initial error in allocation, or for adjustment to subsequent changes of temperament.

This requires to be realised fully. For in the naturalness of the partition consists its special merit, its effectiveness as a remedy, its eligibility for adoption, its facility of administration, its equity and rationality and practicality—as distinguished from the artificial devices of the political empirics, who think that to jeer and sneer at the “idealist” is the surest way of proving the perfectness of their own prescriptions.

If the naturalness of the correspondences above mentioned is not already clear from what has been said before, let us take concrete instances. Even in conditions of frank, undisguised mammon-worship, even in the richest and most commercial of all countries, England, the place next after the Sovereign and the Royal Family, in the order of precedence, is given to the Archbishop of Canterbury, the head-brāhmaṇa of the country, who ought presumably to be the man of deepest wisdom in the land and therefore appropriately the recipient of the highest honour. In Ancient India, the puro-hiṭa (the very word, etymologically, means the “foremost-placed”) would “precede” the sovereign himself, except at the coronation ceremony or rāja-sūya.¹ In England, after the Archbishop of Canterbury comes the Lord Chancellor—also a variety of the “man of wisdom”—and then the Archbishop of York, the second head-priest. Then comes the Prime Minister, the virtual ruler of the land ; and although the chief executive officer, and so a man of action primarily, he is at least as much

¹ *Bṛhadāraṇyaka-Upaniṣat*, I, iv, 11.

a man of intellect. Then come the landed aristocracy and high military officers, representing the kshat̥triya-element. And then the distinguished and titled Commons or merchants, the vaishya-element.

In almost every country, the word "venerable," or an equivalent, is reserved for those who possess, or are presumed to possess, knowledge and benevolence combined, that is to say, wisdom, in a high degree, and who *give* widely such knowledge by instruction and advice, intellectual, physical, moral and spiritual, helpful in this world and the next. Ruler-soldiers and conquering heroes may be "majesties" and "highnesses" and "excellencies," etc., but the element of "holiness," of "reverence" and "venerability" in humanity is best represented by the *true priest*, the presbyter, the wise "elder," the Agra-janmā, the "elder-born" (not the priest-crafty make-believe thereof). The head of a great educational institution, who has sent out many generations of *alumni*, in his later years becomes the recipient, from crowds of his ex-pupils—now including some of the greatest and most successful in the land—of honour such as is not given to kings. And even in a commercialist country like England, the rule exists in theory that the legal advocate—a man of one of the learned professions—can receive only an *honorarium* for his professional services, and cannot sue for fees. Of course, in practice, the rule has been reduced to a farce, or a tragedy, as one may like to see it, by the prevailing spirit of money-grabbing, and the barrister takes good care to make sure of more than his dues beforehand, and it is the client who not unoften finds it difficult to secure due return in professional service, for the payment. Many countries give to their legislators the title of "honourable". The instinct, the theory, is right and natural. The patriarch of the clan, the most highly honoured elder, disinterested well-wisher of all the youngers alike, is the natural lawgiver, referee, umpire, arbitrator and judge. It is

the fault of the prevailing conditions that the elective process—about which more will be said later—is stultified, and the title made inappropriate in many cases. Comparatively too few of the elected are honourable, either in the sense of possessing a due sense of honour,¹ or in the sense of being worthy of (corresponding) honour from their fellow men—which latter is the meaning in which the word “honour” is used here, as a “prize” of life, the prize that *ought* to be awarded only to those who know truly and feel truly and act truly, *i.e.*, who have science, who have benevolence, and who have that nice sense of honour which is inseparable from self-denial. The case of the titles of “reverend” or “venerable,” or equivalents, given to priests, is perhaps in somewhat better condition. The award of honours and titles is, in most civilised countries, made, in theory, for conspicuous public service, which implies self-denial of some sort or other as well as ability. Such self-denial is most constantly and comprehensively associated with the ascetic life of the true man of thought, and more sporadically and acutely with the life (and frequently the death) of the man of action (as soldier). But in practice, the shameless “sale of honours” to the merely rich is prevalent, and is often the theme of denunciations in the daily press.

Finally, it may be noted that the great seers and poets, the whole-hearted philosophers and scientists, the genuine men of art and of letters, of all ages and countries, while they have received great honour (and often not even that), have seldom had official power entrusted to them, and almost never have been rich—indeed, often they have been very poor, sometimes lacking in necessities.

So with “power”. Of course by power here is meant the official power or authority to command others, not muscular or intellectual or artistic or emotional or superphysical or moral or spiritual personal power. Such official

¹ Leacock, *Elements of Political Science*, p. 345.

power and authority naturally and pre-eminently vest, in all countries, even the most advanced and civilised, in the soldier-ruler. The authority to command means the power to compel by force, if necessary, which is the function of the man of action. The sovereign, whether president or king, the chief man of action in time of peace, is theoretically always the head of the army and navy (and now of the air-force) also, even in China (where the profession of the soldier has ranked lowest of all professions for generations, to the harm of that great country now, as it appears, in the modern conditions of rivalry and aggressive militancy). In time of war, of serious danger and crisis, the generalissimo, the military dictator, supersedes the political apparatus of peace-times, and exercises supreme, unchecked, autocratic power. The person on whom is placed the duty of giving "protection" to the people, must necessarily be trusted with "power" to "command" and "compel" all others to help him in gathering the means of that protection. And government, the larger half of whose function is protective or constituent, while the other half is promotive or paternal or ministrant, as it has been variously called, ultimately rests on compulsion or force, the power to compel compliance with commands—the jurisprudents' "law" being, technically, a "command" of a sovereign authority.¹ It so happens that the power and means of defence are the power and means of offence also—whence enormous abuses.

On lower levels also, the bureaucrat, the man of office, actually has, in all countries, more *power* than either the man of books or the man of bags, however many and large. The

¹ See *Mīmāṃsā-Sūtra*, I, i, 2; Woodrow Wilson, *The State*; Leacock, *Elements of Political Science*; and *Manu*, i, 89; xi, 235; vii, 14—31, etc. "The one Supreme duty of the Kshatriya, the king, is the protection, rakṣhaṇa, of the people." This constituent or protective duty the Kshatriya discharges directly, himself. The king's other two principal duties, paternal or ministrant, of vinayā-dhāna or shikṣhaṇa, and of bharaṇa or vṛtti-kalpana (see, e.g., Raghu-vamsha, i), i.e., the education of the people and the induction of them into vocations, the promotion of science and of the industries, in other words—these duties the king discharges by making the "brāhmaṇas" and the "vaishyas" (and the "śūdras") do their respective duties.

power of getting their fellow men to do their bidding or carry out their wishes, which the latter have, is an indirect one, and works principally, when on a large scale, by winning over and enlisting the help of the man in office, either through intellectual persuasion by the man of knowledge, or bribery and corruption by the man of wealth. The dangers of the abuse of power by a powerful bureaucracy have been pointed out by Herbert Spencer and Mill and others.¹ As said before, the greatest danger of the present time, threatening to make a rational reconstruction of society impossible, is a coalition between bureaucracy and capitalism. Such a coalition would probably give rise, before long, to a universal class-war, before which the tremendous militarist war just closed would pale into insignificance, and of which the civil war now proceeding in Russia is a small sample.

A recent writer, confirming the arguments of Mill and Spencer, says:²

The ideal organisation of society by the mastery of the State over all the means of production seems to me to imply the existence of a large official caste with no competition to fear. I do not know what changes in officialism the realisation of the socialist ideal might accomplish; but from our present point of view the multiplication of officials must be regarded with suspicion. If society, once socialised, were never to change again, then perhaps the State officials would be altogether useful; but if history would not end even at the coming of Socialism, then, the official caste being hostile to further change, we shall be enslaved to the servants we have appointed. We shall have given to this caste the best brains of the community and the organised force of society; and it would be much more difficult to revolt against such tyranny than it was against personal despotism or oligarchy.

All this is quoted primarily to show how "power" naturally goes with office, rather than with "knowledge" or "wealth".

Incidentally, it may be noted that, though it might seem to "be much more difficult to revolt against such a tyranny," yet the axiom of metaphysic holds good in all departments of

¹ Herbert Spencer, *Principles of Sociology*, Vol. III, ch. xxii; Mill, *Liberty*, ch. v.

² C. D. Burns, *Political Ideals*, pp. 272, 273.

nature, that everything born into life, whether an individual or an institution, carries the seeds of its death within itself from the moment of its birth, and that the moment of its passing beyond the moderate and just middle course into excess is the moment of its turning from growth and prime to decay and death. Excess defeats itself. And this law works itself out in the most unexpected ways, oftentimes providing to the most difficult-seeming situations, solutions that are strangely easy. The most formidable organisms sometimes suffer from sudden heart-failure. Other dangerous ones become top-heavy and topple over with their own weight, statues of brass and iron on feet of clay. In the present case, gout in the legs seems likely to paralyse all the might of the arms and the trunk. By a provision of nature, any class exceeding its proper rights, arouses the jealousy and opposition of the other three. In past history the spiritual power and the temporal power, the civil power and the military power, sacerdotalism and militarism, have supported and also restrained each other.¹ At present, commercial power, combining with civil power into a new type of bureaucracy (one redeeming feature of which, from our standpoint, is that it is not hereditary), seems likely to have its excess restrained by labour power developing a new kind of democracy.

Also, it may be noted incidentally that if the Socialism and the ideal organisation of society, referred to in the quotation made above, were of the kind suggested here, that is, were based on the partition of the functions, means and ways of living, and the prizes of life, between the classes, then officialism would be so changed that excesses and abuses of power would be largely avoided, and easily corrected.

To turn to the subject specially in hand at the moment—as it is with honour and power, similar is the case with wealth.

¹ *Manu*, ix, 320—322; the relations of the Popes and clergy with the kings and politicians of Europe in the Middle Ages supply illustrations.

The richest men have always been, and are, the men of trade and finance. The cleverest and most penny-gathering man of the learned professions, however rapaciously he may treat his clientèle; the most unscrupulous, cunning and cruel man of office, even if seated on a throne, however ruthlessly he may oppress and wring the people who have come under his charge—has not made such large fortunes, by far, as the correspondingly clever financier, the steel-king, the wheat- or cotton-king, the railway-king, or the wire-puller of a business-ring. Men of letters, or soldiers, even of the highest rank, are seldom rich, are very rarely very rich.

The reason is not far to seek. In the case of the man of wisdom, or even mere knowledge, there is the natural antagonism between "God and Mammon," between Sarasvatī and Lakshmī. In the case of the man of action and office, "the fierce light that beats upon a throne," especially the fierce light of the rivalry of other militarists, ready to fight for the same prey, makes the preying of any and every one less effective than it would otherwise be, and, besides, entails on each an expensive "race for armaments," which brings about distribution quicker than accumulation of wealth. The histories of the last Khalifās of Baghdād, puppets in the hands of their Turkish Guards; of the Sultans of Constantinople, puppets in the hands of the Jānizāries from the fifteenth to the eighteenth centuries; of the Roman Emperors, made and unmade by the Prætorian Guards from the time of Commodus downwards—supply illustrations.¹ In the case of the man of business, on the other hand, while the capacity and the will for the whole-hearted worship of Lakshmī are present, the *violent* jealousies and oppositions above mentioned, and their consequences, are absent; rather, the law and the general public help, or at least tolerate and permit him.

¹ The distribution by each new successor, set by the soldiers upon the throne, of the cash accumulations of his predecessor amongst these soldiers, constitutes what is called *āmisha-saṇḍhi* in Kāmandaka's *Nīti-sāra*.

Finally, similar is the case with play and amusement. No mentally grown-up, educated, "twice-born," regenerate person, duly evolved and differentiated out of the plasmic stage of the "once-born" unskilled labourer, and "born a second time" into self-consciousness and the consciousness of his mission in life, as either a man of thought, or of action, or of desire; no such person, who has even once caught a glimpse, however dim and fleeting, of things other than those of this life, of the beginningless past and the endless future which inhere in the present, of the infinite concerns of the Spirit, or of even only the panorama of the external history of the human race for the few thousands of years known to the strict historians, infinitesimal part of endless time though it be; none such as has experienced this, and thus sown within his soul the seeds of discontent with, and detachment from, the mere life of the flesh, can enjoy play and amusement with the vim and gusto and whole-heartedness with which the "once-born," undifferentiated child-soul of the workman who has finished his day's work can—unless, perhaps, he have attained unto that second childhood of perfected spiritual wisdom which is the gateway into the kingdom of heaven.

Bhagavan Das

(To be continued)

THE CASE AGAINST WOMAN

By FRANCES ADNEY

GRAVE charges against Co-education have been made in America. They have been copied from *School and Society* into a monthly publication, *Current Opinion*, which summarises many of our most important contributions to periodical literature. Among other quotations appears the following:

Co-education forces young men into a competition that is unnatural and unfair. A college senior, being asked why he objected to the women, replied: "They drag all the prizes." This is a cogent epitome of some of the most serious difficulties inherent in co-education. Girls are better students than boys, surpassing them in the power of application and the will to learn. They read more, write more, have a wider range of ideas and are proportionately more intellectual. The result is inevitable: academic honours fall disproportionately to the girls. Boys are content with a low standard of scholarship, and, so long as the dominant interest of the college is athletic rather than intellectual, this low standard of scholarship must prevail. Thus a young man who would win honours in a detached men's college is deprived of them in a co-educational college. Naturally he feels that he has been robbed of his rights; and, in view of the acquiescent attitude of Faculties toward the substitution of sport for scholarship, he is perfectly correct in his feeling of injustice. There is even a deeper feeling than this, a feeling of inherent impropriety in this unnatural race with women—an Atalantan race, more suitable for mythology than for real life.

This was written by a man, Dr. Julian W. Abernethy, evidently in deepest earnest, for, with the above exception, he exhibits no sign of humour, intentional or otherwise.

There is little excuse for such a state of affairs as the learned doctor cites; and, of course, if it continues, it will be

too uncomfortable for words. Such inequality as this might reverse or obliterate the able arguments in the article "Without Distinction of Sex" which appeared in THE THEOSOPHIST of December, 1918.

Another phase of the matter, however, is put forward in THE THEOSOPHIST of April, 1919, under Correspondence :

. . . If the absolute equality of man and woman is a fact, we should expect the Great Ones to live in female as well as in male bodies. And if it is a fact that they do not wear female bodies (our books do not say anywhere that they wear female bodies), can it not be said that the male body is more useful than the female body ?

The question of feminine forms functioning in connection with highly evolved spiritual Beings was raised in the early eighties, when the following appeared in THE THEOSOPHIST :

How can a system impart that which it admits it does not possess, *viz.*, the *dual* states of adeptship ? Where there are no feminine adepts in the order, it must ultimately yield to that dual power which is able to polarise and prepare both male and female atoms for the state in which they are to be fitted to be drawn up into the "Celestial Marriage".

Appearing with the article from which the above paragraph is quoted, were foot-notes, written at the Editor's request, by T. Subba Row. In reply he wrote (the italics are his) :

Again an unwarranted assertion, whichever way we see it. There *are* "female" adepts in the Brotherhood, and of a very high order. Therefore, there being such in fact, the deductions drawn from a mistaken premise fail.

The authority of T. Subba Row's statements was vitiated in some minds by the various disputes in which he became involved ; but, after all controversies were over and done, Colonel Olcott wrote of him :

He was an intellectual phenomenon, and his mental history goes as far as anything conceivable to support the theory of palingenesis.

And further, referring to the period which followed his connection with H. P. B., H. S. O., and Damodar, the Colonel said of Subba Row :

It was as though a storehouse of occult experience, long forgotten, had suddenly opened to him ; recollection of his last preceding

birth came in upon him; he recognised his Guru, and thenceforward held intercourse with Him and other Mahātmās—with some, personally, at our Headquarters, with others elsewhere and by correspondence.

As the arc of the Woman Question swings higher and wider, ever deeper does the puzzle appear. We humbly wish that some one who *knows* would explain it all. Or is it decreed that we should use our somewhat embryonic intuitions? H. P. B. forced Colonel Olcott to develop his intuition. Of course, matters feminine are the most natural avenues for the exercise of the intuitive faculty; and a few hints from widely separated sources may perhaps be profitably pondered.

There are those who, arguing from H. P. B., our President, and others, seem to believe that *below* a certain level, women's bodies may be quite as efficient as men's: others indicate that only *after* a certain exalted conquest of matter, *viz.*, after having attained Masterhood and having definitely chosen the Devī evolution for the ongoing—only then can the feminine type of vehicle really begin its highest possibilities of functioning. Still others (rhythmic natures perhaps) appear content to sit on the fence indefinitely, or at the most to wish to call attention to the fact that differences of sex are essentially illusory.

In connection with the illusory nature of sex, it is particularly interesting to note (inasmuch as the ignorant among the early Christian Fathers were probably, of all humanity, the most fanatically opposed to woman) that the Christianised version of the Olympus Myth, instead of an equally balanced set of gods and goddesses, made the androgynous Hermes wear a female aspect, thus giving Jesus seven sisters and five brothers. Christianity, indeed, cleansed of its Rabbinical taint and rescued from the pits of the more ignorant moderns, is easily one of the foremost of religions in its recognition of the superlative value of the feminine principle in nature and supernature. With Istar of Babylon, Isis of Egypt, and Devakī of

India, ranks Mary of Bethlehem, wearing the ever-recurrent crown of stars ; and with the Divine Mary, the Mother of Jesus, were other women whose equality with men was freely recognised—whose superiority over them was even hinted. In that remarkable document, the *Pistis Sophia*, the male disciples exhibit, not stupidity perhaps, but a certain thickness which links them with Asclepius of the Trismegistic Gnosis, whereas the women are closely allied to Tat, who went so swiftly because an intuitional nature permitted the soaring aloft to great heights of illumination. Tat was in great haste to “strike his tent,” and was commended therefor. In the *Pistis Sophia* treatise, “the Master having invited questions and interpretations of the mysteries He has revealed, Mary Magdalene, who is throughout represented as the most spiritual by far of all the disciples, comes forward,” speaks, and is “commended for her intuition”.

Later, Mary said (and no one presumed to dispute): “Master, my indweller of light hath ears, and I comprehend every word which Thou speakest.”

In another MS., however, when the Master was not present, Andrew and Peter did dispute, and it is recorded that Peter was rebuked by one of his brothers as an eternal quarreller. When John, the brother of James, the son of Zebedee, was sunk in despondency,

then Mary arose, and, having embraced them all, spake unto her brethren: “Weep not, and be not sorrowful, nor doubt, for His grace will be with you all and will overshadow you. Let us rather praise His goodness that He hath prepared us, and made us to be men.”

Peter requests her to proclaim what the Lord had revealed to her, acknowledging the great distinction which the Lord had always permitted her above all women. Thereupon she begins the narrative of an appearance of the Lord in a dream . . . Hardly has she finished when Andrew arises and says that he cannot believe that the Lord has given such novel teachings. Peter also rejects her testimony and chides her.

From the *Akhmin Codex*, which contains the above, the following is also taken :

He (the Father of All) thinketh His Image alone and beholdeth it in the Water of Pure Light which surrounded Him. And His Thought energised and revealed herself and stood before Him in the Light-spark; which is the Power which existed before the All, which Power hath revealed Itself; which is the perfect Forethought of the All; the Light, the Likeness of the Light, the Image of the Invisible: that is, the Perfect Power, the Barbēlo, the Æon perfect in Glory—glorifying Him because she hath manifested herself in Him and thinketh Him. She is the first Thought, His Image; she becometh the first Man; that is, the Virginal Spirit, she of the triple Manhood, the triple-powered one, the triple-named, the triple-born; the Æon which ages not, the Man-woman, who hath come forth from His Forethought.

According to Irenæus, it was at the request of Barbēlo that the feminine Æons came forth.

Forethought asked for Foreknowledge; Foreknowledge also having come forth, again upon their petition came forth incorruptibility; then afterwards Life Eternal; in whom Barbēlo, rejoicing, and looking forth into the greatness, and delighted with her conception, generated into it a Light like unto it; her they affirm to be the beginning of the enlightening and generation of all things; and that the Father, seeing this Light, anointed it with His goodness to make it perfect; and this, they say, is the Christ.

Irenæus doubtless had in mind the document which asserts that the Blessed Light-spark, to which Barbēlo gave birth, did not differ from her in greatness. Along this line of thought comes the memory of the mystic assertion that the Assumption of Mary is presupposed or prefigured in the Ascension of Jesus.

From the great mass of reference to the high place of the feminine principle in spiritual economy, but one or two more examples may be cited. The Mago-Chaldean System identified the First Woman with the Holy Spirit; according to the Mithraic Ritual, "The Breath is the feminine power of Aṭman"; and *The Book of the Great Logos* (G. R. S. Mead's account) sets forth the feminine factors in the Baptism and the Eucharist.

Of the Mystic Rites it is written :

The Master (Jesus) turns with his disciples to the four corners of the world, and the disciples are commanded to set their feet together (an attitude of prayer). He then offers a prayer which is prefixed with an invocation in the mystery-language, interspersed with triple Amens, and continues as follows :

“Hear Me, My Father, Father of all fatherhood, Boundless Light, who art the Treasure of Light! May the Supporters come who serve the Seven Virgins of Light who preside over the Baptism of Life. May they come and baptise my disciples with the Water of Life of the Seven Virgins of Light, and wash away their sins and purify their iniquities, and number them among the heirs of the Kingdom of Light. If now Thou hast heard Me and hast had pity on My disciples, and if they have been numbered among the heirs of the Kingdom of Light, and if Thou hast forgiven their sins and blotted out their iniquities, then may a wonder be done, and Zorokothora come and bring the Water of the Baptism of Life into one of these wine-jars.”

The wonder takes place and the wine in the right-hand jar becomes Water; and Jesus baptises them, and gives them of the sacrifice, and seals them . . .

This is the Baptism of Water; we are next given the Baptism of Fire . . . Vine-branches are used, strewn with various materials of incense. The Eucharist is prepared as before.

The prayer is longer than the preceding one, but all to the same purpose; the supernal baptisers are no longer the Ministers of the Seven Virgins, but the Virgin of Life herself, the Judge; she it is who gives the Water of the Baptism of Fire.

In the Baptism of the Holy Spirit which immediately follows, the final sealing is with the seal of the Seven Virgins of Light. These Seven Virgins are probably a higher manifestation of those seven sisters referred to in the Synoptic Gospels (Pryse's *Restored New Testament*), as follows :

Jesus ascended the sacred mountain; and when he was seated there, His disciples came to Him. And He appointed twelve to be His companions—his five brothers, Ioannēs and Iakōbos, who are as the forked lightnings of the shining cloud; Andreas and Simon, who are as its reverberating thunders; Ioudas, who is as the thunderbolt that strikes; and his seven sisters, whom he likened to the seven rainbow hues.

At the close of that wondrous Wisdom-drama, the *Pistis Sophia*, Mary said :

“Blessed are we before all men, because of these great truths which Thou hast revealed unto us.”

The Saviour answered and said unto Mary and all His disciples : " I will reveal unto you all the grandeurs of the height, from the interior of the interiors to the exterior of the exteriors, that ye may be perfect in every gnosis, and in every pleroma, and in every height of the heights, and in every deep of the depths."

That appears to be without distinction of sex.

Turning for the moment to the Egyptian presentation of the Mysteries, Isis was regarded as the counterpart of Osiris. That Proclus held the female element in high esteem is evidenced by his inscription on a statue of Isis :

I am that which is, has been, and shall be. My veil no one has lifted. The fruit I bore was the Sun.

The partial unveiling of Isis by a woman (*i.e.*, H. P. B.), coupled with the numerous assertions regarding " spiritual counterparts," makes us pause to ask : " On just what step of the ladder of evolution does a woman's body become fit only for rejection ? "

After reading many Gnostic authorities, it appears that " The Case Against Woman " for the Christian Priesthood lies in Prāṇa only. Those who have felt the beneficent power of the Mass, and who realise how desirable it is to have numerous channels for the outflow of that marvellous force to struggling humanity, can only hope, since women indisputably are fit in most respects, that either the existing objection may somehow be considered abrogated, or that some ritual will be instituted in which women may partake as active agents.

Mr. Leadbeater's statement to the Sydney Round Table, concerning the preparation and possibilities of vehicles for the use of the coming World Teacher, contains a hint which the intuitive will ponder and perhaps apply :

We do not know whether He will choose to work through a girl's body or through a boy's body.

And if the Lord of Love and Wisdom should desire highly intuitional powers in some of the vehicles through which He manifests, shall He not certainly find many pure and consecrated women ready to serve Him rapturously ?

Frances Adney

EXTREMES MEET

By THEODORA MACGREGOR

JUST as Rousseau embodied the mass of thought current about him, so the educational aspirations of our age have become articulate in the writings of Mr. Holmes. "Exaggerated truths become the most dangerous of lies," yet a pioneer must state his findings strongly, in order to balance the opposite exaggeration which has been in possession for ages. Such work is obviously intended as a starting-point of thought, and it is for us to find and hold fast the golden mean.

Until this generation, the theory was that children ought to be kept in rigid subjection. Now we are anxious to give them perfect freedom, unmindful that the only true freedom can neither be given nor taken away. It is the "Great Work" of the human soul, and its acquisition is the supreme aim of life. Unfettered bodily activity and unbridled speech do not necessarily either give freedom at the moment or lead to it.

Where a bond of love exists between an adult and a child, the latter will inevitably look up to the loved one with humility, not unmixed with reverence. If our children do not regard us with a certain humility and faith, let us examine ourselves as deeply and sternly as we know how, for we have been weighed in the balance and found wanting. Let us also realise that most of our failures arise, not from the depravity of the children, but from our own inefficiency. This attitude is an immense help. It is wonderful how much more patient and

forgiving we can be. when we secretly believe ourselves to blame.

In all dealings between man and man, "love is the fulfilling of the law". We love our fellow men only in so far as we understand them. The more we understand them, the closer we get to them, and the more nearly we are at one with them. Evils in the education of children arise from separateness. Union brings knowledge of what to do, and love is the only thing which can abolish rule-of-thumb educational methods, old or new.

We know that normally the individual enters his physical body very gradually, and that at first the latter is largely at the mercy of its environment. For seven years or so, parents must see that the animal mind and the animal will of the child are kept within due bounds. This must be done at all costs, or the individual will find himself a stranger and an outcast in his own body, and will be handicapped throughout life by temptations which need have had little power over him. Matter is always struggling to overcome spirit, and the young human body is the supreme battle-field.

Whatever views on the upbringing of children a parent or teacher may hold, his success will be exactly proportionate to his indwelling love. It cannot be too often or too strongly stated that the adult must be able correctly to diagnose the child's case, and must enter his being sufficiently to be able to help him in his conflict with encroaching animality. He must take the child exactly as he stands, must know where he stands, and what his case needs; or, in spite of the finest talk, humanity will only be once more sacrificed to an idea. As yet very few children have been treated from birth with perfect wisdom, and there is no knowing what we may have to do to counteract the bad effects of previous errors, or kârmic limitations. In this work we need not expect to have our vanity flattered, or to be left with any high opinion of ourselves.

The one thing needful is to "keep alive the natural warmth of the human heart," and this is no easier by new methods than by old. Soul responds to soul, and heart to heart. The communion of our soul with the child's soul, and of our heart with the child's heart, must be wrapt in silence ; therefore the root of success or failure lies in what we are, and depends upon the degree and power of our realisation of the Eternal Oneness.

There is a tie of the flesh, when the outer husk is loved without penetration, and the very being of the Indweller is ignored. This is a selfish love which looks for return, and there is no hope that it will be able to reach to the springs of action. The parent or teacher who has an adequate degree of true spiritual love, will understand the meaning of the child's actions, will know what to do in cases of difficulty, and will not be in bondage to any theory.

Although punishment is an extremely painful necessity, and will nearly always be avoidable if children have been treated with common sense and understanding all along, yet, given certain children, occasions may possibly arise when it is the only effective thing. Even corporal punishment may upon occasion be far kinder than isolation, but it would be absurd to argue for or against either without having seen the children concerned. In this connection the one essential thing is that no faintest tinge of fiction, sham, or insincerity should exist ; if it does, all is lost. If we keep watch over ourselves, we shall find that we are ever pursued by a subtle and implacable fiend, self-deception, which is nothing but a degree of hypocrisy. Let children once see that their parent or teacher has a different and lower standard for himself than for them, and all their respect, love and admiration for him will disappear. Then the fact that he is the greatest educational theoriser in the world, will avail him nothing. The stronger the tie, the more definitely will the person in charge know what is the best treatment for the child. If the former shrink from taking any course through

cowardice, or give way against his better judgment to the influence of specious talk or sweeping generalities, he will have cause to regret ever after that he has failed the child in his hour of direst need.

While blows wound the physical body, it should be remembered that hard words wound the astral body and vibrate to the higher planes more or less. Where the proper relations exist, the adult will feel sympathetically what the child feels, and will be pulled up before he has done much harm, but empirics think they are getting on gloriously when, by the violence of their assaults on the astral bodies of children, they succeed apparently in reducing them to a state of submission. Then they congratulate themselves on being able to do without corporal punishment.

A dangerous error is to try to force the child to be helpful and unselfish by continual moral lectures and sermonising. Under certain circumstances we may compel an inexperienced physical body to follow or abstain from a prescribed course, but if we force a human being to *choose* a course of action, we are imposing our will upon his, which is forbidden. By means of criticism and disparagement, a very real pressure can be brought to bear upon the will, even where nominal freedom prevails. A great soul may be wrapt in a veil of dreams, and may live in a state of abstraction, "its hour being not yet come," and it ought to be protected from being forced to fix itself prematurely on material objects. It is possible by overmuch talk to violate the sanctuary of a child's soul.

All we have to do is to see that nothing hinders the natural, healthy emergence of the innermost divine impulses. Having done that, we need not worry about showy results in the way of precocious youthful "helpfulness". We must on no account dare to judge of a child's spiritual progress and condition according as the latter serves well or badly our convenience in everyday matters.

If with a brutal hand we strip off the bud-scales from the baby leaves before they are capable of bearing the rough winds, we cannot expect them to come to much. Yet they appear for the moment to be further advanced than their brother leaves lying closely folded away, and apparently quite useless. The latter are not having every faculty stimulated to the uttermost, developed and brought out, but they will be all the stronger in the end.

Theodora MacGregor

THE BOON

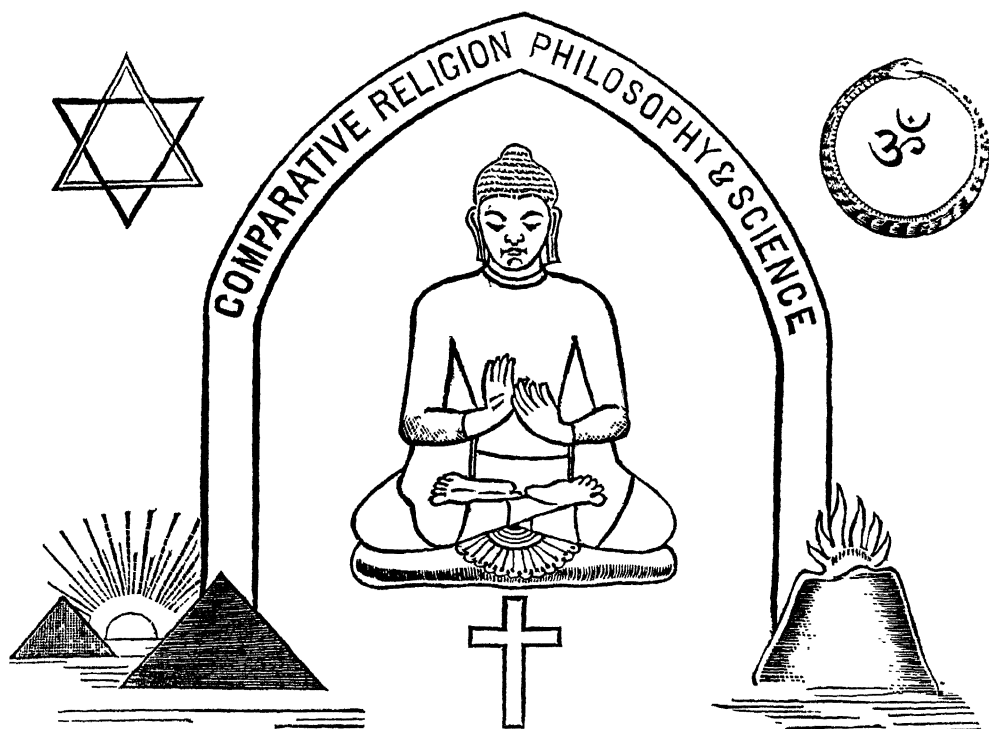
The Request

' A BOON, O God ! a boon, I pray.
Grant me no dwarfed and cloudy guess,
But eagle eyes in flaming day,
Sheer summit vision—nothing less."

The Reply

Child ! ere the breakless pact We close,
Weigh thou the rare exalted stress,
For with the boon of vision goes
My dreadful gift of loneliness."

JAMES H. COUSINS



THE COMING OF IDEALISM

By W. D. S. BROWN

THE possibility of a world-religion, as one of the developments the new age has in store for us, has given rise to much reasonable speculation as to what form such a world-religion might assume. Both before and after the war, some definite attempts have been made to bring about a better understanding between the more liberal-minded members of

different religions, attempts which indicate the growth of a more tolerant attitude—for which, in all probability, the work of the Theosophical Society has been to a great extent responsible. Conspicuous among the early attempts was the Parliament of Religions held at Chicago in 1893, an event which Dr. Carus Wilson hailed as “the dawn of a new religious era”; but it must be admitted that movements of this kind have so far met with little response from the public in general, except as the result of discounting the value of religious belief altogether.

At first this may seem strange, for a closer acquaintance with the living religions of the world, such as a study of Theosophy confers, naturally raises the question: “If there is a common basis of truth in all religions, why cannot this common basis be defined and accepted as a bond of fellowship between all who have outgrown hereditary prejudices?” The agreement in teachings of morality should be obvious to all educated people, while an elementary grasp of Theosophical principles provides an interpretation of symbolism which reveals in each religion more or less instruction concerning man’s spiritual nature and the invisible worlds. Nevertheless, for some reason or other, this common denominator of all religions, even when recognised, has not yet led, and does not seem likely to lead, to popular adoption as a religion in itself. When anyone is dissatisfied with the crudities of his own religion, he either throws over religious observances altogether, or, more rarely, adopts another religion. Theosophy may enable him to appreciate his own religion in a more real sense than before, but generally his interest will have been transferred to the actual truths his religion presents, rather than the forms in which they are presented. After all, it is the form side that chiefly distinguishes one religion from another, and when the familiar forms have been outgrown, or

the life has been realised apart from the form, there is little or no desire to substitute hybrid forms. It may be that the World Teacher, when He comes among us, will originate new forms in which to clothe this common denominator of religions, but in the meantime it remains lacking in any of the forms that go to make up a religion in the popular sense of the word, and that attract and hold adherents.

This being so, we may well ask whether a world-religion would necessarily be a step forward, even if it were practicable. There is little reason to suppose that it would. The forms already provided by the different religions are still capable of adaptation to modern thought and conditions, and have the preponderating advantage of time-honoured associations. What seems to be wanted is not a uniformity of minimum observance, offered to the individual from without, but an unlimited variety created by individual idealisation.

Now there is already considerable evidence of a tendency in this direction almost everywhere; so much so that, amid the bewildering tangle of new ideas and old, one common feature is to be discerned in all, and that is—idealism. It may even be that idealism will be the main source of inspiration for the future progress of the world; and in this sense alone it may justly be regarded as a world-religion.

By idealism, I mean the path of active response to the highest, whenever and wherever it is recognised. It is a dynamic force which works, not to supplant religion, but to revitalise it. But its influence extends far beyond the boundaries of religion in the popular sense of the word. It awakens new life in all it touches, whether that be politics, education, or art. The outstanding feature of the twentieth-century outlook on life is a discontent with the state of things into which the world has drifted, and a determination to replace the old order of things by a new and better one. No longer can the exponents of religion ignore human nature and

its relations with this world, as being inherently sinful, and secure a following by holding out the consolation of a heaven after death, in which all earthly troubles will be forgotten. The modern public is asking, and does well to ask, why we have not made better use of the world *as we know it*, and of human nature *as we know it*. Every one, from seer to savage, is more or less conscious that there is beauty and nobility to be found in human nature and in the life on this earth, whenever the opportunity is provided for its expression ; and now, apparently for the first time in the history of our humanity, the cry goes up from the hitherto inarticulate masses : " Give us the chance to live as we have the right to live ! "

It will be seen from this inclusion of the whole democratic movement within the scope of idealism, that the latter is not the vague, unsubstantial sentiment it is often supposed to be, but is the eminently practical determination to make the simplest article of daily use as beautiful and as well adapted to its function as the human spirit can make it. It is the special application of the word to Art that has perhaps led to more confusion of thought on this subject than anything else. This application arose from the natural swing of the pendulum between two extremes : first, there was the old-fashioned school of conventionalism, which might well be taken as an illustration of the sham idealism, though certainly idealistic in its origin. But what was the idealism of one generation became the conventionalism of succeeding generations ; what was at first the natural tendency to choose the finest productions of Nature as models for artistic treatment, degenerated into an artificial code of technical respectability, until at one time a picture-gallery bore about the same relation to Nature as an illustrated catalogue of an agricultural show. When the inevitable reaction came, and a new generation of artists revolted against this imposition of immaculate dummies as the criterion of Nature's handiwork, " fidelity to life " became a

dogma almost as tyrannical as the old notion of what constituted "art".

The old practice of depicting only "attractive" objects gave way to a craze for positively abnormal products of Nature, and this flaunting of the hideous claimed the title of "realism," as opposed to the old "attempt to improve on Nature," which, in turn, was contemptuously styled "idealism". But of course this use of the word "realism" was just as misleading as the antithetical use of the word "idealism"—both from the artistic and philosophical standpoints. Nowadays every artist recognises that a mere literal copy of an object is lacking in the first qualification of a work of art—that it should enable people to see in that object a beauty hidden from the casual observer. This is a very different thing from trying to "improve on" the object by making it conform to some preconceived assumption of what it ought to be; the artist will tell us that his "ideal" vision gives a more "real" impression of that object than any coloured photograph—which would be the standard of perfection if pseudo-realism were carried to its logical conclusion. Philosophically, the casual observer is content with appearances, whereas it is only the idealist who can be said to approach the ever-concealed reality.

The social analogy is clear. The true sociologist does not try to improve on the divine laws which govern human society, but to discover and apply them. The past social chaos has resulted from the same crude notions as produced the conventional period in Art, namely, that beauty consisted in glossing over the failings of the well-developed few, and ignoring the existence of the ill-developed many. As long as a nation presented a showy front of wealth, prestige and culture, all was held to be well; the shady side of the picture—the life of the masses—was not considered a fit subject for respectable politicians; the art of politics was dominated by the sham idealism of unnatural and lifeless standards of value, and

repudiated the ultra-realism of the early Socialists, who chose for the subjects of their political art all the worst features of civilisation that they could unearth, and displayed them before an offended public, insisting on their recognition as subjects more worthy of treatment than the exploits of financiers and diplomatists.

Here again, the realism was at first of the pessimistic kind that judges Nature by the results of man's violation of her laws, and accordingly idealism again suffered from mistaken association with its dying counterfeits—imperial ambition and official religion. But just as the ultra-realists in Art blazed a trail for the true idealists in their search for the true realism, so the antagonistic phase of the Socialist movement has cleared the way for the true ideal of a social order founded on brotherhood. Wherever this ideal has not yet penetrated, we see the disorder that inevitably follows in the train of all attempts to overcome evil by evil.

Before returning to our starting-point, namely, the capacity of idealism to fulfil the requirements of a world-religion, let us briefly consider what is implied in the idealistic attitude from the Theosophical standpoint. First of all, the idealist claims to be able to change circumstances and environment for the better—here and now. The ideal which inspires to action may be different—must of necessity be different—for each individual, but the individual, preferably in association with others, sets to work in full confidence that his success depends on his own effort. In Theosophical language, he affirms that man is master of his destiny. Next, he does not gauge the success for which he works by the material benefit resulting to himself, but by the exaltation of consciousness which his work brings to him as an accomplishment of absolute value—and therefore of value to all. In Theosophical language, again, he assumes the spiritual nature of man.

Further, he begins by forming a mental conception of his ideal, a conception which he keeps alive by continually referring it to the ever-widening circle of revelation; and he is content to see his work in physical matter scrapped, time after time—in fact, he often scraps it himself—knowing that if his mental conception be a true one, he will sooner or later reproduce it in physical matter. As a Theosophist would say, he consciously exercises the creative power of thought; he foreshadows the intelligible world of Plato. He may even discover from experience another law, which the Theosophist will have already learnt, at least in theory—that to idealise another enables that other to express more of his real self.

So far, it is true, the truth of reincarnation has not often been included among the sources of inspiration available to the idealist, neither is it directly implied in, nor essential to, the elementary practice of idealism. Yet there is an indirect implication which will at once occur to anyone who has reasoned out the case for reincarnation. It turns on the obvious impossibility of fully carrying out one's ideals, in so far as they relate to the physical world, in only one earth-life. Without the opportunity for ultimate success which reincarnation provides, the idealist must either confess himself doomed to partial failure, or draw his consolation from an altruistic satisfaction in the hope that posterity will bring his work to a triumphant conclusion. But Theosophy not only assures him of repeated return to the scene of his labours, but also of intervening periods of intenser vision and assimilation of his ideals.

Enough has perhaps been said to indicate that the growth of idealism, so plainly discernible in the present demand for a revaluation of life, finds its complete justification in the teachings of Theosophy. But how may we expect this new heaven to work among the recognised religions of the world? For

instance, what has idealism to say of the various theological conceptions of God?

Here, to my mind, is a case which demonstrates its universal adaptability. Every living religion presents ideals in some form or other, and the idealist approaches them all with an open heart and mind, but he refuses to allow any religion to impose on him an ideal to which he does not find himself gladly drawn; equally does he refrain from imposing his own ideals on anyone else. If the religion to which he is drawn, permits his individual freedom of thought, he may find its organisation the most inspiring field for his labours; otherwise he will retain all that is of real value to him in his religion, without joining its organisation. If a belief in God, as found in Theistic religions, is essential to the vitality of his ideal, he will seek the highest conception of God to which he can respond; if he should draw greater strength from a philosophic monism, or even a mathematical pluralism, he will be no less an idealist, so long as he is true to what he sees. On such a platform as this, it is possible for Christian and Buddhist, Theosophist and Agnostic, to meet in brotherhood and co-operation for the welfare of humanity.

In conclusion, a few words are due in explanation of the use of the word "coming" in the title of this article. Idealism is as yet in its infancy; it has not yet found its feet, nor felt its strength. Up till recently, progress for the masses was chiefly by evolution, by response to impacts from without; only the few were ready for unfoldment from within, in response to spiritual promptings. Now, however, everything points to a stage having been reached where unfoldment can become more general. Just as the rise of democracy is essentially the demand for an individual share in the responsibility of government, so also, it seems to me, does it denote a capacity for individual effort towards spirituality. Those who cannot move with the times spiritually, as well as materially, will

continue to be spoon-fed from the tables of their religions, or their daily newspapers. But the tide of idealism is rising, and will carry on its flood many who as yet are only dimly aware of its existence, still less of its source and goal. Who is there to guide and focus this spiritual influx, now beating at its prison doors?

Many Theosophists are hoping to witness in the near future the physical presence of a World Teacher. If that hope be realised, surely idealism will find in Him its incomparable Initiator. "And I, if I be lifted up from the earth, will draw all men unto me," for "we needs must love the highest when we see it".

W. D. S. Brown

THE ORIGIN OF THE NAMES INDIA AND BHĀRAṬAVARṢHA

By K. N. SITARAMA

EVERY nation in the world generally calls itself by a name which is different from the one by which other nations designate her. A nation is a congeries of peoples living within definite and well-defined geographical boundaries, having common traditions and a common ideal. Thus the Greeks, howsoever divided they were, still felt themselves to be one nation—an entity different from others—whenever they celebrated their national festivals, like those at Olympia and Delphi, and recited Homer. This unity was brought more prominently into view whenever their culture and civilisation was threatened by a foreigner, such as the Persian. The Greeks called themselves Hellenes, and their country Hellas; so also the Germans call their fatherland not Germany but “*Deutschland*,” while the name Germany, originally that of a clan, came to be given to that country by the Romans. Again, England is known to herself as “Angles’ Land” or England, but to the French and others as “Albion”. Not only are civilised nations thus known under two different appellations, but also comparatively barbarous nations, *e.g.*, the Eskimos. This name was given to them by the Europeans, and signifies “eaters of raw flesh”—not of cooked flesh, like the civilised European nations. But among themselves they are called “Innuites,” which means a nation. So also among the Red or North American Indians, Hottentots, etc.

Thus also, the name India was first given to our country by the Greeks. The earliest mention of this designation which I can trace, goes as far back as Megasthenes, whose book on India is itself called *Indika*. Megasthenes was the ambassador at the Court of Chandragupta Maurya—the first Chakravartī or Sārva Bhauma known to students of present-day Indian history. This name, India, is therefore of Greek origin, being first given to India by the earliest civilised European nation—the Greeks, and from that day to this the name has remained. The Greeks got this name from the Medo-Persians. The Āryans, when they poured into India through the north-west passes, were first brought to a pause by the gigantic stream of the Indus. Since they had not seen such a big river before in their wanderings, they naturally gave it the name “Sindhu,” which means “ocean”. Since the Iranians and the Indo-Āryans were a kindred folk, the Iranians began to call their brethren on the other side of the Paripātra or Pariyātra mountains, or the Hindukush, the “Hendu”; because, according to phonetic rules, the “S” in Sanskr̥t became “H” in Iranian, and hence “Sindhu” became “Hendu”. For instance, “Bāsu” in Bengālī is pronounced as “vāsu” in the south, and there is a rule “va-pha, yor-nabhedah” (no matter if either bha or va is used); and from this “Hendu” our present word “Hindū” is derived.

But to us, the children of the soil, this “Puṇya Bhūmi,” our “Janma Bhūmi” or land of birth, is known as Bharṭa-khaṇḍa or Bhāraṭavarṣha. This name has been given to the country from time immemorial, and the word is used as the designation for the country in some of the oldest of the Purāṇas and the *Mahābhārata*, and has also come down from the days of the oldest Gr̥hya Sūtra writers, so that it is not possible to assign any date to the time when this name was first given. It is continued even to this day, signifying the consciousness of geographical unity and national oneness which this country possessed from time immemorial. Even

to-day, in all parts of India, the Hindūs, when they begin any religious performance, first recite the "Saṅkalpam," define the position of the country, and have in mind its natural and geographical unity; thus: "Jambū-ḍvīpē—Bhāraṭa-varṣhē—Bharāṭa-khandē—Mēruōr Ḍakṣhiṇa Pārsvē" (in Bhāraṭa-varṣha, which is Bharāṭakhaṇḍa, and which is south of the Mēru mountains in Jambūḍvīpa).

Now this geographical unity of India was attained with well-defined boundaries, even before the days of the Mahābhāraṭa; but the first definite mention is in Chānakya's *Arthashāstra*, from which it appears that the southern boundary of India was Laṅkā, or Simhala, or Ceylon; the boundary stretched beyond the Ṭamraparni, a river in the Tinnevely district, the mouth of which was famous for pearls. On the north, the boundary was Kimpuruṣha, in the country beyond that of the Ottara Kurus, or Tibet—probably the Pamirs. On the east it was Prāgjyotiṣha and Kām rūpa, a little east of modern Assam; on the west it was Paripaṭra, or the Pariyaṭra mountains, the Hindukush. Though these territories were temporarily lost to Bharāṭakhaṇḍa in the days when the Nandās were weak, they were reconquered by the Maurya Chandragupta and continued in Indian possession till the days of Sabaktigin, when they again passed away, to be again included in India during the Mugal days. One of the proudest pages in Indian history is when it was given again to a Hindū to subjugate Afghanistan and rule it, for this feat was found impossible by the Muslims in the days of Akbar and Aurangzeb. So the geographical boundaries of India are marked by Nature herself, and her kings found that the true scientific frontier.

It is not definitely known from what this word Bharāṭa-khaṇḍa is derived. There are three views about this:

(1) One view is that the word is derived from Manu Swāyambhuva, whose country is Bhāraṭavarṣha, and that

Bharaṭa was his surname because he bore the burden of the country on his shoulders, or rather because he was the first king. In Samskr̥t, ब्र, ब्र, means to bear, and hence bharaṭa means one who bears or supports the earth. This view, of the country being named after its first king, is borne out by the *Maṭṣya* and the *Vāyu*, the two Purāṇas which say that India was called after Svāyambhuva, who was called Bharaṭa because he supported the people, and that the country lay south of the snowy mountains.

भरणात्तु प्रजानां वै मनुर्भरत इत्यच्यते
 निरुक्तवचनाच्चैव वर्षं तद्भारतं स्मृतम्
 हिमाद्रिं दक्षिणवर्षं तस्य भरतस्य नाम्ना विदुर्बुधाः

Since these are two of the oldest Purāṇas, because they have been drawn upon and quoted by the *Mahābhārata* itself, their views are entitled to respect.

(2) Some say that it is derived from the name of a clan ; just as the Germans were only a Teutonic clan and gave their name to the whole country composed of so many other races, as also the Franks gave their name to the whole of France, and the Angles to the whole of their country, so also the earliest tribe known to Indian history, and the most powerful, was the Bharaṭa. Their king, country, and clan find frequent mention in the *R̥g-Vēda* and later Vēdic literature. Hence the process which took place in Europe might have taken place in India also, and the country might have been named after this clan. Further, the typical book representing Indian culture and civilisation, whose popularity is as great now as it was three thousand years ago, the *Mahābhārata*, is named after these heroes of the house of Bharaṭa.

(3) It is part of a popular fallacy to try to derive this name from Bharaṭa, the son of Sākuntalā and Duṣhyanta or Duṣhmaṇta. Because he is the one with whom people are most intimately acquainted, thanks to Kālīḍāsa's masterpiece,

Sākuntalā, and since it is said he was a great Emperor, naturally they thought that he gave the name to the country. This legend of Bharata, son of Duṣhyaṇta, is a very old one; besides being found in the *Mahābhārata*, it is also found in such very ancient works as the *Saṭapaṭha Brāhmaṇa*, the *Aiṭarēya Brāhmaṇa*, besides also in the *Brhad Devata* of Saunaka. But historically this Bharata is only either Bharata II or Bharata III, and there is no evidence in Sanskr̥t literature to show that India was named Bhārata-varṣha after him.

(4) The last is the orthodox view, and also the correct view historically and scientifically, because it is endorsed by most of the Purāṇas. According to this, the name is derived from Bharata, the son of R̥shabha—he who became in his next birth Jada Bharata, and as such was offered to Kali, according to the *Bhāgavata Purāṇa*, and who carried the palanquin of Raja Sanvira, according to about four of the Purāṇas, and who in his previous birth was born a deer because he doted upon one at the time of his death. This view, that Bhārata-varṣha is named after him, is supported by such Purāṇas as the *Viṣṇu*, the *Bhāgavata*, the *Mārkaṇḍeya*, the *Kūrma* and the *Linga*. The *Harivamsha* and *Mahābhārata* also seem to support this view.

Scientifically this view is correct, because there is cogency, method and accuracy in it. Thus: Manu Swāyam-bhuva had a son, Priyavrata, who ruled the whole world. This Priyavrata married Kaneya, or Kanya, and begot through her, two daughters and ten sons, namely, Agnīdhra, Agnibāhu, Vapuṣhmān, Dyuṭimān, Meḍhas, Meḍhātīṭhi, etc. Of these, three betook themselves to forest life, and hence Priyavrata divided the earth into seven continents, among which was Jambū-Dvīpa. The king of this continent was Agnīdhra. Agnīdhra had nine sons, and among them he divided his kingdom of Jambū-Dvīpa; of these nine divisions the Himavarṣha, or regions south of the snowy mountains, went to Nābhi or

Nāvi. This Nāvi gave it to his son R̥ṣhabha. R̥ṣhabha had a hundred sons, the eldest and chief of whom was Bharata, and the kingdom of his father descended to Bharata. Since he was the first great ruler, and one who probably settled the country and evolved order out of chaos, the country was named after him and called Bhāraṭavarṣha. After he had succeeded to the kingdom, it underwent no division as it had done in the time of his grandfather, and the hundred brothers ruled the country well, having their elder brother as head and treating him as their Guru and Lord paramount. At least six of the Purāṇas say alike that "the country was termed Bharata Khaṇḍa from the time it was relinquished to Bharata by his father," on his retiring to the woods. Thus the Purāṇas say:

हिमाह्वं दक्षिणं वर्षं भरताय पिता ददौ
तस्मात् तु भारतं वर्षं तस्य नाम्ना महात्मनः¹

Later on, after some kings had passed away, in the reign of about the eighteenth king, Bhāraṭavarṣha was parcelled out into smaller divisions, after having remained under a sole head for some centuries before.

K. N. Sitarama

¹ *Mārkaṇḍeya Purāṇa*, Chapter LIII.

POYA DAYS

By MARIE MUSÆUS-HIGGINS

IV. THE FULL-MOON DAY OF SĀVANA (AUGUST)

THE events which took place on the full-moon day of Sāvana are as follows :

(a) The Second Wassupāgamana, an annual ceremony in connection with the bhikkhus taking residences in the second rainy month.

(b) The two Buddhist Convocations or Councils. These cannot be fixed exactly on the Poya day of Sāvana, but they are supposed to have taken place during the month of Sāvana, and so they will be recorded here.

(a) *The Second Wassupāgamana*

The Lord Buddha, when He gave permission to His bhikkhus to take residences during the rainy season, said that there were *two days* on which to begin taking residences, an earlier and a later day. The earlier day was the day after the first Wassupāgamana of the Asalha full-moon day, and the second, after the second Wassupāgamana of the Sāvana Poya day. And so the monks, who for some reason or other had not taken residences in the month of Asalha, did so after the ceremony of the second Wassupāgamana had been held on the Poya day of the month of Sāvana.

The bhikkhus were not allowed to go on wandering about during the time of retirement—for at least two months. They taught in the place where they lived for the time being, and the people of this village or town brought them their food or invited them for *Dhāna* (almsgiving) to their houses.

(b) *The Two Buddhist Convocations or Councils*

The First Convocation. At the time of the entering into *Pari-Nirvāṇa* of the Lord *Buddha*, *Mahā-Kāssapa*, the Chief of the *Sangha*, was travelling with his disciples. He hurried to *Rājagaha* (*Rājagriha*), where he found (according to Sinhalese tradition) that the funeral pyre had not ignited yet. It is said that after *Mahā-Kāssapa* walked round the funeral pyre three times and worshipped the feet of the Lord *Buddha*, it ignited itself without the touch of human hands.

After seven days spent with the funeral ceremonies and seven days in homage to the relics (which were distributed to seven kings present at the funeral ceremonies, and who enshrined them in dagabas), the bhikkhus wandered over *Jambudwīpa* (India), consoling the sorrowing people, and then they returned, in the bright half of the month of *Asālha*, to *Rājagaha*, a city which was well provided with the four needful things.¹

Here *Mahā-Kāssapa*, who had received the garment worn by the Lord *Buddha* and thus was at the head of the *Sangha*, resolved to call together a *Sanghāyēnāve*, or Council of five hundred bhikkhus, who were all *Arhaṭs*, in order to gather together the teachings of the Lord *Buddha*, so that the *Dharma* should be preserved and be kept pure. On the second day of the second month of the rainy season (*Sāvāna*) the first Convocation or Council was opened in the splendid hall built by

¹ Clothing, food given as alms, dwelling-places and medicines. These are the four necessary things for bhikkhus.

King Ajātasutta in Rājagaha, near the Vebhāra rock, by the entrance to the Sattapanni grotto.

The Thera Ānanda had just reached Arhaṭship when the Council was beginning, and he appeared in the assembly, seated in his appointed place, without having been seen entering. The Arhaṭ Mahākāssapa, sitting in the Thera's chair, interrogated on the *Vināya*.¹ The Arhaṭ Upāli, seated in the preacher's chair, explained it. All the Theras present repeated the *Vināya* after them. Then the Arhaṭ Mahākāssapa questioned on the *Dhamma*, and the Arhaṭ Ānanda, taking the chair of the preacher, expounded the whole *Dhamma*. And all the Theras, repeating his discourse in chants, became perfect in the *Dhamma*.

Thus the first Convocation, which is called the Thera Convocation, began on the second day of the second Wassa month (Sāvana), and lasted for seven months.

The Second Convocation. A hundred years had elapsed since the passing into Pari-Nirvāṇa of the Lord Buddha, and King Kālāsoka reigned in Jambudwīpa, about 393-365 B.C. The *Dipā-Vansa* and *Mahā-Vansa* set the time of the second Convocation in the eleventh year of King Kālāsoka's reign, so it must have been held about 382 B.C.

The reason of the necessity for a second Council on religion was, that in the city of Vaisali, or Vésali, the Brotherhood of Bhikkhus had made ten new rules (or indulgences), which made the lives of the monks very much easier and which were against the rules laid down by the Tathāgata. Among these indulgences they said that they were allowed to accept money. And so the bhikkhus had put a brass (or golden) vessel filled with water into the Upāsatha hall² on the full-moon days, and had said to the lay devotees: "Bestow

¹ The *Vināya* contains the rules of monastic discipline. The *Dhamma*, or *Dharma*, contains the dogmatic teaching.

² A Upasatha hall is a place where the Buddhist ceremonies are held.

on the priesthood at least a kahapan.”¹ And so that had been done, and the bhikkhus of Vaisali had divided the money among themselves.

The Thera Yasa, who was wandering about in the land of Vazzi, preaching, heard of this, and he came to Vaisali and forbade this practice as not being allowed. The bhikkhus of Vaisali demanded of him that he should ask forgiveness from the people, whose money-offerings had been rejected by Yasa. But Yasa, instead of asking forgiveness, justified himself before the people. The bhikkhus of Vaisali became very angry at this, and wanted to excommunicate Yasa. But he fled to Kosambi and sent from there messengers to Paveyya and Avanti, where there lived some very pious Arhaṭs. Yasa himself went to the Ahoganga mountain (beyond the Ganges), to the Thera Sambhūta of Sāna. Sixty monks of Paveyya and eighty of Avanti joined him, and all decided that the old and venerable Revata of Soreyya was the most advanced of the living Arhaṭs. So they put before him the ten indulgences of the Vaisali bhikkhus, and he declared them inadmissible.

All travelled now, in easy stages, as Thera Révata was very old, to Vaisali. The bhikkhus of Vaisali tried to bribe Révata with many priestly offerings, but this was of no avail. They also tried to prejudice King Kálāsoka against the Thera Révata and his followers. But meeting both parties, the King found that the Theras Révata, Yasa and their followers were right, and so he offered his protection to them.

So the two parties met in a assembly, and endless and frivolous discussions arose, till the Thera Révata, advancing into the midst of the assembly, proclaimed that these indulgences must be repressed. He selected, beside himself, Yasa and six other great Theras to examine these indulgences, and they retired into the Valukarama Vihara, which was so secluded

¹ A kahapan was a square copper coin,

that not even the voice of a bird could be heard there. Here these eight great Theras settled the question against the Vaisali indulgences. Then they returned to the Mahavanna Vihara and in a full meeting they rejected the ten indulgences, and the ten thousand sinful bhikkhus of Vailasi were degraded.

Now the Arhaṭ Révata selected seven hundred Theras, who were all Arhaṭs, to hold the second Council of religion at the Valukarama Vihara, where the rejection of the ten indulgences was proclaimed and the *Dhamma* was again established, somewhat in the same way as in the first Convocation, a hundred years before. In this second Convocation, the great Thera Révata, skilled in questioning, interrogated the Thera Sabbakāmi on each point of the *Dhamma*, and the other Theras repeated the *Dhamma*. So again the teachings of the Thathāgatha were established.

The Theras Révata, Sabhakami, Salha, Yasa, Khuzzasabhita and Sambhūta Sānavāsika were very old ; they had been pupils of the Thera Ānanda. And the Theras Vasabhaḡāmika and Summana had been pupils of the Thera Anuradha. These eight fortunate Theras had beheld the Tathāgaṭa in His life on earth, and therefore they were most qualified to understand and teach the *Dhamma* established by the Lord Buḍḍha Himself.

Altogether, with the preparations, this second Convocation at the Valakarama Vihara at Vaisali lasted for eight months.

I am sorry to have to say that many of the bhikkhus complained and would not accept the decision of this Council, and they left the Order. It is said that another Council was held by the Vaisali bhikkhus, which is supposed to have been larger than the second Council at the Valakarama Vihara. This was called "the Great Council," and it created a separate sect, as the first branching-off from the orthodox doctrine. From this, in the next two centuries and a half, at least

seventeen Bodies of more or less heretical doctrines were gradually formed. But all the Schools continued to use the Three Pitakas. The two principal Schools are the Northern School (the Mahāyāna or Bigger Vehicle) and the Southern School (the Hināyāna or Smaller Vehicle). The people of the Southern School are those who would not have the Rules of the Order changed (Ceylon, Burma, Siam), and the Buddhists of the Northern School are those who followed the bhikkhus of Vaisali with the new ruler.

V. THE FULL-MOON DAY OF POTTHAPĀDA (SEPTEMBER)

The yearly events which took place on this Poya day are:

(a) The Wass-Pavārana.

(b) The Katīna-Chīvere.

(a) *The Wass-Pavārana*

The month of Potthapāda is the third month of the rainy season in India. On the Poya day of this month there is held an annual ceremony for those bhikkhus who have gone into residences in the month of Asalha and return from their retirement to take up their wanderings again. This ceremony is called the Wass-Pavārana, or the ending of the Wass season, and is for those bhikkhus who leave their residences and begin their wanderings again.

In the second book of the *Vināya-Pitaka*, which is called the *Khandhakas* or the Treatises, this ceremony is mentioned, and it is still held at the present day.

(b) *The Katīna-Chīvere*

In olden times the month of Potthapāda was sometimes called the Katīna-Chīvere month, because the village people,

in whose midst a prominent bhikkhu and his followers had taken residence for the first two Wass months, used to offer the Katīna-Chīvere to this prominent bhikkhu after the ceremony of Pavāraṇa was over. The Katīna-Chīvere consisted of a garment for the bhikkhu, made altogether in twenty-four hours, and of sixteen other offerings, including the eight requirements.¹

In order to make this special garment, the men and women of the village got up before daybreak, plucked the cotton from the cotton trees, spun the cotton, wove it into cloth, sewed it, dyed it in yellow vegetable dye, and offered the garment to the most prominent bhikkhu in the evening of the same day. The offering of this special garment was considered the most meritorious offering which could be given.

After the ceremonies of the Pavāraṇa and the Katīna-Chīvere were over (and after the sixteen offerings had been divided among the bhikkhus), the monks left their residences and began their wanderings again. It was not absolutely necessary to offer this Katīna-Chīvere on the Poya day of Potthapāda itself. It could also be offered between this Poya day and the following (Assayuga), but after that it was not offered again till the Potthapāda Poya day of the following year.

M. Musæus-Higgins

NOTE.—At the present time, in Ceylon, the Katina-Pujāwe is still offered sometimes; but the white cloth is bought in the morning, taken to the temple, where the bhikkhus sew it and dye it, and then it is offered to the most prominent monk who has taken residence among them.—M. M.-H.

¹ The eight requirements for a monk are. "The upper garment, the under-garment, the belt, the bathing cloth, the begging-bowl, the water-strainer, the razor and the needle.



THE WANDERING JEW

AN INTERPRETATION

By J. HENRY ORME

OF all the mediæval myths, "The Wandering Jew" is perhaps the most interesting and stimulating to the imagination, raising as it does the question of physical immortality. The writer is indebted to S. Baring-Gould's *Curious Myths of the Middle Ages* for the various accounts of the myth, and the

reader is referred to that book for fuller information. The story, summarised from various accounts, is this:

After sentence had been pronounced upon Jesus by Pontius Pilate, Ahasverus, a Jewish shoemaker, learning that He would pass his house on the way towards His crucifixion, rushed home and gathered his wife and child in the doorway to see what kind of man this impostor was. As Jesus was led by, bowed under the weight of the heavy cross, He paused to rest before the shoemaker's door. But Ahasverus, in zeal and rage, and for the sake of obtaining credit among his fellows, drove the Lord forward, saying: "Go faster, Jesus; why do you loiter?" And the Lord, obeying, looked at him and said: "I shall stand and rest, but thou shalt go till the last day." At these words the man set down the child, and unable to remain where he was, followed the Christ, saw how cruelly He was crucified, how He suffered and died. When this was done, it came upon him suddenly that he could no more return to his wife and child in Jerusalem, but must go forth into foreign lands like a mournful pilgrim.

According to another account he was thirty years old when this happened, and thereafter, upon reaching the age of one hundred years, he returned again to his age at the time of the Lord's crucifixion, beginning all over again the weary years of life.

The earliest recorded mention of him is about A.D. 1200, from which time he drops out of record until 1505. After this date he is mentioned by various chroniclers until the beginning of the eighteenth century, when he appeared in London. After this he wandered into Sweden and disappeared. Perhaps the most interesting account of him is found in the account of Dr. Paul von Eitzen, Bishop of Schleswig, which we will summarise.

One Sunday in the winter of 1547, while preaching, Dr. von Eitzen observed a tall man, with hair hanging over

his shoulders, standing barefoot during the sermon, listening with deepest attention to the discourse, and bowing profoundly and humbly whenever the name of Jesus was mentioned. Every one wondered over the man. After the sermon he was found and inquiry made as to his identity. To these inquiries he replied that he was a Jew by birth, a native of Jerusalem, by name Ahasverus, by trade a shoemaker, and that he was present at the crucifixion of the Saviour. He showed much knowledge of history, conversing learnedly upon various subjects in a manner most convincing.

When he appeared in England at the beginning of the eighteenth century, it is said that he was listened to by the ignorant and despised by the educated and powerful. He not only gave them the details of the Crucifixion, but also described the appearance of the disciples, their clothes and personal peculiarities. He spoke many languages and showed personal familiarity with many foreign places. Professors from Oxford and Cambridge talked with him to see if he were an impostor, but it was found that he knew the languages as well or better than they. The mysterious stranger told them that historical works were not always to be relied upon.

In examining the evidence for the Wandering Jew, it is at once apparent that it is not authentic. Mr. Gould says :

The historical evidence on which the tale rests is too slender for us to admit for it more than the barest claims to be more than a myth. The names and circumstances connected with the Jew and his doom vary in every account, and the only point upon which all coincide is that such an individual exists in an undying condition, wandering over the face of the earth, seeking rest and finding none.

But no myth is wholly without foundation, and there must be some substantial verity upon which this vast superstructure of legend has been raised. What is this verity ? Mrs. Besant says of myths :

A myth is by no means what most people imagine it to be—a mere fanciful story, erected on a basis of fact, or even altogether apart from fact. A myth is far truer than a history, for a history only gives a story of the shadows, whereas a myth gives a story of the

substance that casts the shadows. These shadows give but a poor idea of the objects that cast them, just as what we call shadows down here give but a poor idea of the objects that cast them. They are mere outline, with blank darkness in lieu of details, and have only length and breadth, and no depth. A myth is an account of the movements of those who cast the shadows; and the language in which the account is given is what is called the language of symbol.¹

There is one question which man has ever asked his spiritual teachers, and his attitude towards life is profoundly influenced by the answer. It was put to the Master by the man who asked: "Master, if a man die, shall he live again?" It is the answer to this in the affirmative that makes life worth living and pain bearable, and gives compensation to effort. If man were told that this life is all, that there is no hereafter, either in heaven or hell, that annihilation of the consciousness follows death, few only of the most favoured would care to live on until the natural end. But the answer has not been in the negative. All the great religions proclaim the unity of life, the Fatherhood of God, and continuous life for the individual in some state or other, be it Nirvāṇa, heaven or hell. This has encouraged man in the early stages of his evolution. He has been willing to work here, if he may rest hereafter; to suffer pain a few years on earth, if æonic pleasure is to be his; to unfold his intellect that he may appreciate divine omniscience; to love selfishly, and only a little, here and now, that he may be infinitely loved for ever. Always he has expected an enormous return upon his investment; in his heart he has charged a supreme usury. But he has grown; he has evolved; and a decreasing number now ask the same question: "If a man die, shall he live again?" So far as hell is concerned, myriads join to-day with Omar in those lines:

Ne'er a peevish boy
Would break the bowl from which he drank in joy;
And He that with His hand the vessel made
Will surely not in after-wrath destroy.

¹ *Esoteric Christianity.*

The answer to the first question rests the mind so far as the individual consciousness is concerned: we shall live on after death—immortality is assured. But other questions of the greatest importance at once arise in the mind, once the first great question is answered. What of those personal ambitions which we have not realised? What of the work which we have but begun? What of those personal ties which are dearer to us than any idea we have of God, because they are as yet all that we know of Him? What of the love that is stronger than life and death, and which calls to the beloved across the trackless wastes of time and space? What of the hates that are as strong as the loves? What of the earth where we have sowed so many seeds that have not yet sprouted, where in our soul's garden we find so many weeds among the flowers—flowers that are but showing the bud? Are we not to see these buds burst into full and perfect blossom, with every weed uprooted from our garden? Could we rest content for ever in the heaven world with so much uncompleted here on earth, and so much undeveloped within ourselves? Scarcely. Our personal loves would draw us back to earth for their fruition; the latent hates would pull us down again, for no soul could rest long in peace and bliss with a loadstone of this kind drawing it ever downward. And so Theosophists believe that when a man dies he not only lives again, but lives here on this earth in a new body, born in the usual way, and is drawn to souls with whom he has past ties, in order that accounts may be settled, experience gained, and further unfoldment accomplished.

Passing from the fact of repeated births in human bodies, we come to a question bearing directly upon our subject: "Is continued life in *one* physical body possible? Is there any evidence that any man has retained his body for what to us would be an incredible and impossible number of years?"

There are records in the Bible of men having reached some hundreds of years, Methuselah being accorded highest honours. Moderns do not concern themselves much with such instances, being intensely interested in the present, and realising that it is not being done just now. But the occultist always asks: "What does Occultism say about it? Have we any records of anyone who has achieved it? If so, what are the methods employed?"

The possibility of physical immortality has come to us down the ages, wafted upon the winds of myth and tradition. It seems that nearly all peoples have believed it possible, if only the proper methods could be discovered. The alchemists of the Middle Ages firmly believed it and spent much of their energy in pursuing the secret. They believed that they could wrest the secret from Nature herself, and distil a liquid which would render the physical body immune to the disintegrating process known as death. Paracelsus is believed to have discovered the secret, and leaves the formula in his writings. But so veiled is it, that only the initiated can discover what the real process is. For one feels, in reading of the experiments made with the Elixir of Life, that he would be playing with something more dangerous than fire, who would dabble with it.

Yet, if something approaching physical immortality in one body were not possible, would the idea have gained such hold upon those deeper students of life's mysteries? There must have been some strong evidence upon which these alchemists based their hopes. The search for the Philosopher's Stone, which would enable a man to transmute base metals into gold, and the quest for the Elixir of Life, have gone hand in hand down the ages. The Chinese have for centuries believed in a Universal Remedy by which they could escape the necessity of dying, and they base their hopes upon traditions of some rare persons who are reported to have made gold and to have lived some ages. These traditions say that if those persons

were not absolutely immortal they could die only by violent death. It was to find the Fountain of Life that Ponce de Leon sailed from Porto Rico for the island called "Bimini" by the Indians, where the supposed miraculous waters were said to flow.

The knowledge of the means by which physical immortality may be accomplished is one of the deepest secrets of Occultism, and only slightly has the veil been parted before this great mystery. In "The Diary of a Chela" (*Five Years of Theosophy*) one finds what appear to be some authentic statements as to some of the processes employed, and the reader is referred to that article for fuller information. The first premise is that man is a consciousness using different vehicles upon different planes of nature. The lowest and densest body is the physical, which is interpenetrated by the etheric double, also belonging to the physical plane; and through this subtle body the life-forces reach the dense physical. Interpenetrating this is the astral body, the body of the emotions, and then the mental body. The physical body is the only one of man's bodies that wears out from use, so far as occult investigation has been able to determine. The subtler bodies last as long as the consciousness functions through them, and it is only when the consciousness is transferred to higher levels, and consequently to higher rates of vibration, that they disintegrate, since there is not the thought and feeling of the informing entity to hold them together.

All tangible physical matter is built of the physical ether, held together in combination under enormous pressure. The first step, then, towards rendering the body immune to disintegration and death, is gradually to change the structure of the body, substituting for particles built of coarse matter, particles built from finer kinds of substance. Along the line of diet, alcohol in all its forms is the first thing to be discarded,

for "it induces a violence of action, a rush, so to speak, of life, the stress and strain of which can only be sustained by very dull, gross and dense elements, and which by the well known law of reaction (in commercial phrase 'supply and demand') tends to summon them from the surrounding universe and therefore directly counteracts the object in view". Next comes meat-eating, and for the very same reason, in a minor degree. It increases the rapidity of life, the energy of action, the violence of passions. It has its use for the warrior who has to fight and die, but for the man who has to fight death because he wishes to live, it is impossible. Next come the passions and sex-nature, which must be controlled, because they divert into other channels so large an amount of energy which must be used for regeneration. And also, these desires hold direct attractions to a certain gross quality of matter, which itself must be eliminated from the body if the desired result is to be accomplished. These are the first of the objective steps, and they are absolutely necessary.

But more important than these, and more necessary, is something which must ere this have arisen in the aspirant's mind—the "will to live". It is this "will to live" that makes everything else possible. It must be the passion of his life, the subject which he never forgets, the desire which is with him, always sleeping or waking, the subject upon which he must never relax himself even for a moment, sleeping or waking. In fact, he must pursue a triple line of endeavour: "The physical man must be rendered more ethereal and sensitive; the mental man more penetrating and profound; the moral man more self-denying and philosophical." Following this course it is said that he reaches the end of a certain period, during which those particles in his body which composed the "man of vice" and which were given a bad predisposition, will have departed. At the same time the disuse of such functions will tend to

obstruct the entry, in place of the old particles, of new particles having a tendency to repeat the said acts, and thus, while the denser matter is eliminated, its place will be taken by matter of a more ethereal nature. The effort towards spirituality, the deliberate training of the moral nature, the habitual altitude of thought, with back of it the unremitting will to live, render him more sensitive to the subtler planes of nature, and his body gradually becomes more ethereal, until the greater part of it is what we might call "solidified ether," built in and held together by the unceasing will to live. (We have an analogy in liquid air.)

Space does not permit a fuller development of this theme. Darwin discovered the law that there is in each species a well known limit within which the race-life lies, and none are known to survive beyond it. This is very obvious with regard to the human family, and we know that persons coming from a long-lived family stock will probably reach an advanced age, while those coming from shorter-lived stock will probably live to the age of sixty or so. Now, supposing every hygienic and sanitary measure had been complied with by an ordinary man, there would still come a time when the particles of the body would feel the hereditary tendency to dissolution—and would obey it. Our "Chela" contends that if by any procedure this critical climacteric could be once thoroughly passed over, the subsequent danger of death would be proportionately less as the years progressed. This is said to be possible for the will and frame of one who has been specially prepared, following the lines suggested above and other practices not made public. "When this climacteric has once been passed over, it will be years before the tendency will again assert itself," and flushed with triumph, he will find his will strengthened and self-confidence increased.

He has been gradually dying over the whole period of his initiation; he has spread out over a number of years what others endure

for a few moments or hours, and he is now victor over death. Other perils menace him in his progress towards Nirvāṇa; the sword may still cut, disease enter, poison kill, but in the way indicated he has conquered the natural hereditary enemy of the race—Death.

Is the will to live selfish? What can be said in favour of this effort of the human will to put aside and triumph over the laws of Nature? Could not this energy be better expended in unselfish service for others? Can an occultist be said to be selfish when he desires to live in the manner under consideration? Is not the answer that it *depends upon the motive*? If a man desired to live that he might pursue the pleasures of physical existence only; if he willed to live that his selfish emotions and passions might have continued expression and gratification; then indeed would he be selfish. And further, if he willed to live in order that he might have power over others; that he might help to frustrate the ends of evolution; that he might plant himself as a foe in the path of aspirants for the Light, and through his power and longevity tempt younger souls to the left-hand path—then indeed would he be not only selfish but malevolently evil.

But suppose that he wished to be a permanent light upon the path of immortality; suppose that he were weary of the ceaseless round of birth and death; suppose that he chafed at the time wasted between births, and after birth when the baby body has to be trained for so many years before anything of the real nature comes through; suppose then he were weary of the loss of memory between births and the consequent loss of knowledge so painfully acquired in former lives: would it then be selfish that he willed to live in order that these things might be avoided? Would it not be possible for him to compensate humanity a thousandfold during the long span of life that would be his, for the years that he lived for himself only?

Have we any proof that anyone has ever accomplished this? Is there any documentary evidence that anyone of

our time has lived through several generations of men and yet retained youth and vigour? To students of Occultism there is. There is one name that has come down to us through the centuries, entangled in a mass of fact and fiction, misunderstanding and misrepresentation. There is one name that at once suggests mystery, magic and Occultism. In his time he was called alchemist and charlatan, adept and sorcerer, sage and conjurer. He was the friend of kings and princes. His wealth enabled him to live in royal style, his private life was above suspicion and reproach, while his brilliance of intellect and profundity of thought eclipsed those with whom he was thrown. His presence always brought a touch of mystery to a gathering, for there was about him that incomprehensible atmosphere of greatness which could only be misunderstood. I refer to him who was known in the eighteenth century as the Count St. Germain.

But there were other things about him that excited even more wonder and awe. Though about fifty years of age in appearance, there were those living at the time of his appearance in France who had seen him fifty years before at a foreign Court, at which time he had exactly the same appearance. More than this, the Count admitted being this age, and older, describing with the fidelity and the touch of an eye-witness events which had occurred two hundred years before. There are records of his having been seen from 1710 to 1822, during which time his personal appearance did not change at all—he not only grew no older but maintained his appearance of vigorous middle age. (For a fuller account the reader is referred to Mrs. Cooper-Oakley's book *The Comte de St. Germain*.)

What has all this to do with the Wandering Jew? It is only a bit of corroborative evidence to some, that one man has within our own time set aside the call to bodily dissolution and lived in vigour and service for humanity far beyond the time

ordinarily allotted to man. The Wandering Jew disappeared into Sweden and has not been heard of since. But not so the Count St. Germain. He was the son of Prince Raczsky, a nobleman with vast estates in Hungary. I do not know whether it has been authoritatively stated that the Count still wears the same body to-day that he wore then, but it is significant that we have it from no less a person than Mrs. Besant that the Count St. Germain has finished his human evolution, that he still lives and travels in Europe, working for humanity, and is known in the Great White Brotherhood as the Master Raczsky.

It may be that the myth of the Wandering Jew is founded on the fragmentary accounts of the wanderings of some Jewish Initiate, perhaps of one close to the stage of the Master. His traits, as recorded, are certainly not those of the Jews of that time, nor of any ordinary man. There is also a hint of reincarnation in the account which says that when he reached the age of one hundred years he returned to the age of thirty. This may have been the means of keeping the knowledge of reincarnation alive in the minds of the discerning few, to whom the inner meaning may have been revealed. And even if some of the later Wandering Jews were impostors or impersonators, there must have been an original who preceded them.

This does not mean that *we* should strive for physical immortality. About the worst fate most of us could think of would be to have to live in our present bodies "for ever". When the limitations of the physical form restrict and restrain; when fatigue weighs upon us and makes us temporarily tired of living; when illness renders us unfit for further activity and service—what a comfort it is to know that some day we shall shuffle off this mortal coil and stand clothed in the soul's

own raiment. And yet, how encouraging it is to know that some day we shall have a perfect body ; a body so refined and sensitive, so full of light, that instead of limiting us to a few vibrations of the physical world, it will enable us consciously to contact the subtler worlds existing within us. Then will the inner worlds be as open as the outer, and the phenomena of the superconscious become the facts of the human consciousness. It is only when karma permits, that a soul is given a body which it is possible to so illumine and transfigure, and it seems probable that it is given to him only for that incarnation in which he is to attain Masterhood. Then, if He intends to live in the world, the process of transmutation and etherealisation is said to be absolutely necessary, "unless he would voluntarily give up a life-long labour and—die".

There comes a time for every human soul when, standing at his own door and looking intently out upon life, as did Ahasverus, the Christ comes and would fain rest a moment with him. But so incomprehensible is this mystic stranger, so different His way of speaking, so strange His manner, one may not recognise him, and perhaps rudely says to him: "Hurry on! I have not time for you." And He will go ; but not without saying : "I shall stand and rest, but thou shalt go till the last day." And then ? Life seems suddenly to have changed : the things that gave pleasure have lost their flavour ; the pursuits which engrossed one no longer seem worthy of effort. Desires are no longer so keen—yet one is not desireless. A change has suddenly come o'er the spirit of one's dream. A restless, indefinable longing has seized upon the soul, and forward one goes to what he knows not, knowing only that he cannot linger with the past which has become as ashes in the mouth. Forward he goes from place to place, with the wander-lust upon his soul. Life after life he spends

in different countries, seeking for the real amid the unreal, and thus he becomes the eternal traveller, the voluntary exile, the man who builds nowhere, buys nowhere, but who looks, tarries, and passes, ever urged onward by the inner voice, suffering from the malady of the ideal.

It is not the need of change that drives a man thus onward ; it is not satiety that causes him to dash the cup from his lips ere he has deeply drunk ; it is not repletion that forces him to leave the feast before it is over ; nor is it the fear of being charmed by that which pleases or ensnared by that which attracts. The cause lies deeper.

When the Christ in the human heart has made Himself visible at the door of the personality ; when the Higher Self descends and for a moment holds converse with the lower ; when the light of the spiritual illumines for an instant the darkness of material life—everything is suddenly changed. One's standard of values is altered as by a miracle, one's view of life is transformed, one's purpose is ennobled. The Mystic Stranger may speak but a word, but His voice, once heard, becomes the sweetest voice in all the world, His presence, once seen within the temple of the soul, becomes the Object of a life-long search. Nor is this forgotten in the lives that follow. The soul that has once been touched by the Christ within, will keep the memory of that touch as a priceless talisman, to awaken him to the spiritual verities in lives to come. The Divine has set Its seal upon the human, nor can the human rest until he has become one with It. Wanderer must he be, a seeker for realities amid the shadows of earth, longing for rest and unable to find it, because the rest that is peace is found only in union with the Divine.

We are all wanderers on the Road to God. The many do not know that they are wandering or what they are seeking, for the Christ within has not yet set His seal upon them. The anointed few know that they are wanderers and know what

they are seeking : that they are seeking the Light, striving to find it, and awaiting in hope and confidence the final consummation. They have listened to the Wise Ones and have learned that purity of life, service for others and love for all, will immeasurably shorten their pilgrimage ; that sooner for them shall come the day that shall ultimately come to all—the day of the final Coming of the Christ in the heart where He shall abide evermore ; the day when they may cease their wanderings and rest in the Peace that passeth understanding.

J. Henry Orme

THE CONSCIOUSNESS OF PLANTS

By EGYPT L. HUYCK

(Continued from p. 189)

LILIACEÆ

SUPPOSE we start this family with the onion. Dear reader, you will not be obliged to hold your nose—he is not so bad on the astral plane; in fact he is such a brave chap that you will all have quite a fellow-feeling for him. We will begin with the wild onions; there are three named sorts: *Allium acumenatum*, a pretty loose-headed, pink blossom; *Allium bisceptrum*, white; and the *Allium serratum*, a more compact flower-head, pink at first and later turning violet. They all appear, on the astral plane, to be either a white or pink lavender; it is such a difficult shade to describe that it seems impossible. Their consciousness seems to be that of forced bravery. Illustrations are difficult also; but it is perhaps somewhat as one feels when, after one has been to a dentist several times with a troublesome tooth and has been severely punished, the hour arrives for the next punishment, and one goes with reluctance and a sort of whimpering atmosphere about one.

Now for the garden onions: the named sorts in the seed catalogues are very numerous, but they all speak the same word, and all look alike on the other side—that indescribable

white lavender colour. For their consciousness—they all get into line and march to music. A big white bulb that I last investigated was as brave as one who musters up courage to the music of the Bridal Chorus from *Lohengrin*. An imported garlic seemed to take to martial music, more like “When Johnny Comes Marching Home,” to keep up his courage. The music seems in no way a part of the consciousness; it is more an accompaniment, like the boy who whistles to keep up his courage when he has a dark lane to traverse. Or perhaps the poor Benedick who stands at the altar as the Wedding March peals forth, needs that music to reinforce *his* courage!

It must be confessed that it is not easy to interpret properly this onion consciousness, but forced bravery is the nearest; it is that courage which we bring forward by the will when we *must* face the unknown or dangerous. Think of all the experiences in daily life that we have to face—and the small affairs are often as serious to us as the larger ones. Do we not have to take our courage in both hands to endure the rebuke and rebuff that follow almost every contact with our fellow men? So, as long as these conditions prevail, methinks the lowly onion will thrive and grow vigorously, for we need him, even if he is an offence to our æsthetic senses.

Next in line is the Covenia—*Brodiaea capitata*. This is an early spring blossom that shoots up from a bulb, with a flower-head much like the wild onion; it is of a pretty blue colour and odourless. Instead of being brave, like his brother, he has an aura of dull grey, and the consciousness is a bad case of the blues.

I have not been able to find a wild specimen of the much loved Lily-of-the-valley, but the garden one that I tested fits in nicely with the Covenia; perhaps the wild one would be better than her cultivated sister. The Lily-of-the-valley—*Convallaria*—has an aura nearest to the shade of cadet blue of

any colour that describes it in the least. The consciousness—self-pity.

As soon as the Covenia is out of bloom, in the spring, we find the Golden stars—*Blomeria aurea*. They send up a stem eight to twelve inches high, and the loose, stiff flower-head is from three to four inches in diameter; the yellow star-like blossoms make a golden ball. On the astral plane, it looks like a miniature whirlwind, with little darts of light flashing forth. Its consciousness is—running a race, just for the joy of the race.

Before the Golden stars have finished their season of bloom, the Spanish bayonet, sometimes called Our Lord's candle—*Yucca Whipple*—is putting forth its flower-stalks. It is a noble plant with no trunk, but sending up a flower-stalk from five to fifteen feet tall, from a huge, symmetrical bunch of dagger-like, bluish green leaves. The cluster of flowers is composed of hundreds of waxy, cream-coloured blossoms, two inches across. It is a very beautiful sight to see a hill-side dotted thickly with these sentinel-like flower-stalks; after the flowering season the stalk remains and dries quite hard and strong. If they are gathered at the proper time, they make excellent staffs for mountain climbing, as they are extremely light in weight. So much for their utility. On the astral plane, they appear to be a blue blur, and the consciousness—the skilful throwing of a lance or spear.

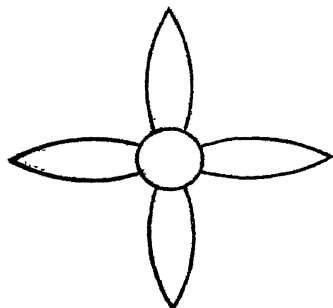
Amole, Soap plant—*Chlorogalum pomeridianum*. This odd plant springs from a big bulb which is covered with a coarse brown fibre; the leaves are over two feet long, with rippled margins; they look like very coarse grass, and spread out flat on the ground; from this tuft of leaves a rather ugly, branching stalk springs up five or six feet tall, and in due time, one afternoon, the ungainly stalk flowers, almost like Aaron's rod; each flower is an inch or more across, a lovely little lily, all silvery white. They only last a few hours; thus the plant

receives its name, *Pomeridianum*, which means "in the afternoon". The bulbs form a lather in water, and are used as a substitute for soap by the Red Indians and Spanish-Californians, and as food by the Pomo Indians. On the astral plane? If we had a large stick of incense burning and sending up a volume of smoke, curling, weaving and winding its way upward to the height of six or eight feet, we should have a fair picture of the appearance of the Soap plant on the astral plane. The consciousness is drilling, it works exactly as an auger, but it is always upwards, just as if one were below and drilling upward.

The Sego lily, or Mariposa tulip—*Calochortus Nuttallii*—blooms at this same season. The flowers are white and pale lilac, and some are beautifully spotted with crimson in the throat—a very charming flower, reminding one of its more haughty sister of the garden. The flower appears yellow on the astral plane, with a plum aura, and the consciousness—persistence.

In view of the fact that the bulbs formed a very substantial part of the food of the early Mormon pioneers when they crossed the desert, it might not be such a far cry to think that the lily has helped to feed the persistent growth of the Mormons, in the face of much opposition and Government legislation. It is held in high esteem by the people, and is the Utah "State flower".

The garden variety of the Tulip does not show any improvement in consciousness; it appears as a greenish yellow on the astral plane. The consciousness—a haughty pride, a sort of "I am better than thou" feeling. It carries this symbol.



It seems odd indeed that cultivation often adds an undesirable twist to an otherwise admirable quality, for this is

noticeable in some members of the other families. In other cases there is real improvement. What do you suppose would happen to the Leopard lily—*Lilium pardalinum*—if it should be gently cared for by a kindly gardener? It is a magnificent plant, from three to six feet tall. The stem is crowned by a splendid cluster of flowers, usually about half a dozen together, but sometimes as many as thirty on a stalk. They measure three or four inches across, and are pale orange outside and deep orange inside, spotted with maroon, often blotched with orange-yellow in the throat and tipped with scarlet. These plants often grow in large companies, in moist spots in the mountains, and are unrivalled in decorative beauty and brilliancy of colouring. On the astral plane they look a deep orange. The consciousness—mental pride.

It is not quite fair to leave out the Easter lily—*Japonicum longiflorum*; on the astral plane it appears lavender, and the consciousness—*true* humility, *i.e.*, the kind that stands on its feet, *ready* to be of service, and *never falls on its knees*.

Hyacinth—*Hyacinthus*. On the astral plane it is light blue, flushed with pink. The consciousness seems to lift upward in devotion, but more the sort of devotion that falls on its knees with emotion.

Asparagus vegetable, and also the decorative asparagus fern used so extensively by florists. They are all very much alike on the astral plane, and no doubt they belong with the lily, because the book on botany says they do; but they seem to the writer to belong with, and on the plane of, the Ferns. Their consciousness is mathematical, and the general appearance is white with a delicate violet aura, sometimes tinted with pink, sometimes with a bit of yellow. To say that the asparagus looks white on the astral plane, means very little to one who has not seen the beautiful, vivid and naked light that is as bright as that which white-hot metal gives, but without its piercing quality. However, molten metal that is white, comes

the nearest to describing it of anything physical that presents itself to the writer's memory.

Thus ends the list of lilies; we head the list with the onion, and find that he reaches very close to that "white plane" of the asparagus.

COMMON NAME	BOTANICAL NAME	ASTRAL APPEARANCE	CONSCIOUSNESS
Onion; Garlic	<i>Allium cepa</i>	White or pink lavender	Forced bravery
Coveana	<i>Brodiaea capitata</i>	Dull grey	Depression
Lily-of-the-valley.	<i>Convallaria</i>	Cadet blue	Self-pity
Golden stars	... <i>Blomeria aurea</i>	Grey-yellow darts of light	To race
Spanish bayonet	<i>Yucca Whipple</i>	Blue blur	Lance-throwing
Soap plant	.. <i>Chlorogalum pomeridi-</i> <i>anum</i>	Like smoke	Drilling
Sego lily	<i>Calochortus Nuttallii</i>	Yellow, plum aura	Persistence
Tulip	<i>Tulipa</i>	Greenish yellow	Haughty pride
Leopard lily	<i>Lilium pardalinum</i>	Orange	Mental pride
Easter lily	... <i>Japonicum longiflorum</i>	Lavender	True humility
Hyacinth	.. <i>Hyacinthus</i>	Light blue	Devotion
Asparagus	...	White, violet aura	Mathematical

Perhaps it is not quite fair to the vegetable kingdom to send forth incomplete lists of the families, but as it is quite impossible at present to obtain many plants, we shall have to be content with those we have, and say to readers who may be interested in this work that the writer would be very glad to receive specimens to investigate.¹ When convenient, the blossom, leaf, and root or bulb, should be sent; in other cases the developed dry seed or bulb will do very well, but in each case both common and Latin names should accompany the specimen, so that there can be no possible mistake.

For example, if the dry seed or bulb of some plant came to hand, the first thing to do would be, without knowledge of its name or family, to investigate it for its appearance on the astral plane. After careful observation I look up the name and description, and if possible find an illustration of the plant. Should there be a discrepancy, I wait and try again and again,

¹ Address: Krotana, Hollywood, Los Angeles, Cal., U.S.A.

until there seems to be no doubt. Some plants I have worked over at intervals for a year. To illustrate, suppose to-day, while on a ramble, I find a new flower—I try it, register its consciousness, etc., in that precious notebook, and forget it as completely as possible. Some plants are more difficult than others to forget, just as people are: then, at a later date—a week, month, or longer—I happen on it again; *if* I have entirely forgotten what its consciousness seemed to be, then I try it again and refer to the notebook to see if it is the same.

When compiling the families, if some particular member does not seem to fit, he receives very careful investigation all over again; so for the present we will take up the incomplete lists of three different families.

CRUCIFERÆ

When we line up the list of Cruciferæ, which include cabbage, our thought, no doubt, will at once turn to the nation of *sauer-kraut* eaters. These plants are all so well known that it is not necessary to describe them. Let us begin with the Black Mustard—*Brassica nigra*. On the astral plane it is violet, and the consciousness—child-faith. By this I mean that the consciousness is that of the utter faith of a small child as it is held in its father's arms; there is no thought of falling, or failure of that care and protection. It is like the words of Jesus, the Christ, as given in the Bible (*Matt.* xvii, 20): "If ye have faith as a grain of mustard seed, ye shall say unto this mountain: Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you."

The Radish—*Raphanus*—follows quite naturally; on the astral plane it is yellow in colour, and its consciousness—ownership—"I possess you, you belong to me" attitude. And what could be better than to eat and drink with this selfish attitude? Madwort Sweet—*Alyssum*—on the astral plane is a

greenish blue, interwoven with fine lines of dull grey. Consciousness—gulping. Fish feed in this manner, so do dogs. Watercress—*Nasturtium Officinale*—on the astral plane is magenta in colour; consciousness—sucking, gives a sense of self-love. Pepper Grass—*Lepidum*—on the astral plane is a dull green; consciousness—chewing. Cabbage, Cauliflower, etc.—*Brassica*—possesses a consciousness of unadulterated selfishness. On the astral plane it appears a misty green. To be sure we all know what happens to an utterly selfish person when he cannot have everything he wants; so that is accounted for in the Wall Flower—*Erysimum asprum*; on the astral plane it is a muddy yellow with a ring of orange; consciousness—neglect and whimpering over it, but there is the grain of pride which does not want to show too much consciousness of neglect.

To sum up this selfish family list and fix it in our minds for a lesson in unselfishness: first we have faith, then ownership, gulping, sucking and chewing, and the selfishness that would gobble up the whole world. Last but not least, to whine and whimper if the supply of worlds to conquer should give out. So let us be careful that we do not take on the selfish qualities of the Crucifer family.

COMMON NAME	BOTANICAL NAME	ASTRAL APPEARANCE	CONSCIOUSNESS
Black Mustard	. <i>Brassica nigra</i>	. Violet	... Child-faith
Radish	... <i>Raphanus</i>	. Yellow	... Ownership
Madwort	. <i>Alyssum</i>	. Greenish blue, dull grey lines	... Gulping
Watercress	.. <i>Nasturtium officinale</i>	Magenta	... Sucking
Pepper Grass	... <i>Lepidum</i>	... Dull green	. Chewing
Cabbage	<i>Brassica</i>	Misty green	Selfishness
Wall Flower	. <i>Erysimum asprum</i>	... Muddy yellow, ring of orange	Neglect

UMBELLIFERÆ

The members of this family are all well known herbs or vegetables, and while they all grow wild in different parts of the United States, each is also cultivated.

Like the Lily family, the Parsley has one member that is very mental, so let us start with it. Caraway—*Carum*—seeds are much used in rye bread. On the astral plane the plant looks a light blue—not a devotional blue—shot with fine white threads—it makes one think it would soon be all white. The consciousness is ambition for mental attainment. Parsley—*Petroselinum*—that which is used so much in seasoning and decorating salads and various dishes served at our meals—on the astral plane appears a primrose colour, and the consciousness is mental effort. Celery—*Apium*—is another much used vegetable. On the astral plane it is violet with a crown of yellow. Its consciousness is aspiration and consecration to a principle. Carrot—*Daucus*—is a vegetable that appears on the American table regularly. On the astral plane it is light blue, and its consciousness—religious devotion.

After all this mental effort, we need a little sleep, so the Anice—*Pimpinella*—gives it to us. On the astral it looks a pretty primrose, but the consciousness is sleep; or perhaps rest would be better, for it is not like the deep sleep of the poppy, or the dreamy state of the lettuce.

The Wild Parsnip—*Peucedanum*—is interesting in its complexity, for it blends blue, rose and yellow in its aura, and its consciousness is strenuousness—not altogether mental, but it seems active in good work that requires brain work as well.

COMMON NAME	BOTANICAL NAME	ASTRAL APPEARANCE	CONSCIOUSNESS
Caraway	... <i>Carum</i>	... Light Blue	. Mental ambition
Parsley	.. <i>Petroselinum</i>	... Primrose	. Mental effort
Celery	... <i>Apium</i>	... Violet, yellow crown	. Aspiration
Carrot	... <i>Daucus</i>	... Light blue	. Religious devotion
Anice	... <i>Pimpinella</i>	... Primrose	. Sleep
Wild Parsnip	... <i>Peucedanum</i>	. Blue, rose, yellow	. Strenuousness

RANUNCULACEÆ

This is one of the most interesting families, for you will agree that it is quite different from any we have so far

observed. We are all familiar with the Blue Larkspurs of the garden; we find them even more charming in their natural surroundings, glowing like sapphires on desert sand, or adorning mountain woods with vivid patches of colour. They blossom at the same season as the Golden Stars already described—and a *jardinière* filled with a combined bunch of the two kinds of flowers is a delight to the eye, to say the least of it.

Now for the name and consciousness. Blue Larkspur—*Delphinium scaposum*—on the astral plane is a dull yellow with an expansive blue aura. Consciousness—on the plane of the anæsthetic. My notebook has this, on entering the consciousness: first my tongue began to prickle, finally my whole body began to feel creepy and numb—another minute and I should have lost consciousness.

Scarlet Larkspur—*Delphinium cardinale*. When one sees these charming flowers for the first time, one can hardly believe one's eyes. They grow in the light shade of cool canyons along the mountain streams they love, often attaining a height of six feet. The flowers have an elfin look all their own, as they swing their little pointed red caps in the breeze. They are identical in appearance and consciousness with their blue brother.

White Columbine—*Aquilegia leptocera*—another well known flower found in the mountain canyons, growing in close companionship with the Scarlet Larkspur. It has an expansive light blue aura, and its consciousness has the same feeling that one has on taking a heavy dose of morphia.

Wild Peony—*Pæonia Brownii*—grows in all sorts of places, from the desert planes of the south to the edge of the snow in northern mountain canyons. The nodding flowers are an inch and a half across, with five or six greenish purple sepals, and five or six petals of a rich, deep red, tinged and streaked with yellow. The whole flower is quite thick and leathery,

sometimes so dark that it is almost black. It is not attractive, and therefore few people seem to remember what it looks like when it is mentioned. The Red Indians use the root medicinally "to give their horses long wind". These plants were named in honour of Paion, the physician of the Gods. On the astral plane it has a yellow-green centre and a plum-coloured aura at least six inches in diameter. The regular blossom aura shines out from the colour. Its consciousness is expansion.

In view of the fact that the plant succeeds in growing everywhere that plant life exists, and that it does expand under cultivation to the size we know it in the garden, it seems quite reasonable to feel that its expansion not only touches the plane of the ethers, but brings out its effect on the more dense physical, which tends also to expand the consciousness of the "human plant".

The Virgin's Bower—*Clematis lasiantha*—is so well known that it needs no description; it has a consciousness of contentment and perfect relaxation, with a gentle swinging movement. The aura and blossom appear much the colour of Roman gold.

COMMON NAME	BOTANICAL NAME	ASTRAL APPEARANCE	CONSCIOUSNESS
Blue Larkspur	<i>Delphinium scaposum</i>	Dull yellow, blue aura	Unconsciousness
Scarlet Larkspur	<i>Delphinium cardinale</i>	" "	" "
White Columbine	<i>Aquilegia leptocera</i>	Light Blue	Numbness
Wild Peony	<i>Paeonia Brownii</i>	Yellow green, plum aura	Expansion
Virgin's Bower	<i>Clematis</i>	Roman gold	Relaxed Contentment

Egypt L. Huyck

(To be continued)

VENUS, PLANET OF LOVE AND BEAUTY

By LEO FRENCH

TO sentimentalise Venus is a cardinal sin. Venus represents pure emotion, the "soul" principle. Sweetness and Light surround Venus with an aura of indescribable charm: the fragrant sweetness of honey-laden flowers, not the scent of the boudoir; the dewy light of May-dawn, not the gas-lit glare of places where Love is profaned and violated. Venus represents the upward glance of the human eye, in aspiration, in adoration; a love that expresses itself in devotion rather than possession, that "seeketh not itself" and "thinketh no evil".

Venusian vibrations give to man the first stirrings of the æsthetic faculties, the desire to reproduce in the world without, the interior images of beauty visualised within. What Venus begins, Neptune completes, in true Platonic gradation "from Love to Beauty," for Neptune represents that inexpressible, ultimate, universal, Cosmic Beauty, which (Plato knew) cannot be expressed in words. Venus represents the discipline of Beauty, whereof the Aphrodisian is but one octave and aspect, and that among the lower forms of ascent—yet still an ascent, "for it is better that one should yearn to possess Beauty, than to destroy his fellow-creatures". The upward striving "from the clay, toward the seraphim" is felt through the aerial, spiral "urge" of Venus. Venus Astarte and Venus Urania represent the gamut of Venus—what worlds within worlds lie between these two!

The turning inward and upward, simultaneously, marks the epoch of transference from Mars to Venus; from *desire*

to *delight*, from possession of a form to contemplation of the beauty thereof, even though contemplation be a stage leading to possession's consummation. For it represents a marked advance on the ladder of love, when man loves selectively rather than promiscuously, and begins to regard mating as an epoch rather than an episode.

The expression of Love through Taurus and Libra marks a definite, progressive ascent,¹ practically from the Astarte to the Urania octave. Taurus desires Love, Libra desires Beauty. Taurus represents and expresses the glorification and deification of matter, the immanence of Beauty. Libra represents her transcendence; the ache and yearn for the ethereal transfiguration of Love, the Quest and the Grail of Love "whose chalice is seen in ethereal rainbow-form, gleaming and glowing *in the air*," i.e., Taurus loves the Woman, Libra the Goddess. A Libra Native would forbear possession, though he should die of hopeless love, rather than profane what he adores; yet he would *woo* a goddess, tenderly and reverently, hoping for attainment. "The Art of Love" is a Libran phrase. The majority know nothing of the æsthetic discipline, or joy, of Love as an art; no weak sentimentalist nor coarse sensualist may attain, their temperamental limitations exclude, equally, for they are both concerned with *themselves*, their own *personalities* first and foremost—an insuperable bar to the approach to Venus' portal, whether Astarte or Urania.

"He who loves himself most, cometh not nigh to me." This is a fragment from an ancient Cyprian liturgy, symbolic of the attitude of passionate and complete self-abstraction, "the gift of all, hoping for nothing again," representative of one of the preliminary ordeals in the approach to the esoteric secret rites of even the Cyprian Venus.²

¹ This is to be understood in its general and universal sense only, with no narrow, personal connotation. For a specific Taurean may be more refined than a Libran.

² Corresponding to Venus Astarte.

Thus the true Venusian ritual and discipline possesses naught in common with the smug, bourgeois "tit for tat," *quid pro quo* doctrine and attitude, characteristic of many amative proclivities dignified by the name of "love". No thought of personal resentment at refusal, no bargaining for exchange of favours, "naught save *desire overwhelming to love*"—that is the first requisite for admission to the Outer Court of either Venus. How few there be, in this day and generation, who find themselves there!

The service of Love tends not to personal self-preservation, for the first ordeal therein corresponds to a wave of devastation, the touch of the Immortal engulfing mortal consciousness; nine-tenths of the neophytes and would-be devotees fail at this first test, for *amour-propre*, "proper pride," "self-respect," and all the pigmy crew, are lost, sent overboard in the trough of the first wave. It matters not what be loved—an idea, ideal, cause, science, art, person, object—so long as it be loved greatly; thus overwhelming and conquering Love's unpardonable sin, the "sin of self-love". The subtlety and power of self-love are amazing; many will consent "to love reasonably"; to love with "divine reason" (Plato) is to love with divine madness, the "intoxication"¹ which in itself constitutes a right to join in the revels of Venus, to participate in the ritual and rhythm of Love. This strange doctrine of Love's sovereign entirety will find an answering echo, even yet, among a few children of Venus, incarnated to-day. Those born between April 21st and May 20th (Taurus), and between September 22nd and October 22nd (Libra), either have been, are, or will be, initiated through Venus, at some time; also among Sun-children, *i.e.*, those born from July 22nd to August 21st, many receive preliminary instruction in this discipline. This is not to say that the majority of those born within the above dates will respond

¹ *i.e.*, divine enthusiasm, self-forgetfulness.

—far from it; an infinitesimal minority only, pass the first test.

But ever aspiration must precede inspiration, and he who goes not forth from the selves cannot approach the Self. Venusian Art remains as a signal token of what may be, has been, achieved through this forthgoing and indrawing of Love, for it is a simultaneous process. To stand before the Venus of Milo is to breathe Venusian air, to know and feel somewhat of the Love that passeth knowledge, while comprehending and including all knowledge. The sculptor whose vision is here reproduced—a sacrament in stone—*knew Love*. Her august serenity, her untroubled brow, the wisdom of beauty, beauty of wisdom, poise of power, power of poise—all these speak to her votaries of that which they adore, towards which attainment they press, counting all well lost if they may but give themselves to the rapture of eternal pursuit—“Beauty fugitive,” the eternal spiritual enchantment, divine lure of Venus, Planet of Love and Beauty.

Leo French

A FAREWELL

WITH footstep soft the New Year draws anigh,
Weaving the pattern of a boundless dream ;
It bears me hence—finished the spot of dye,
Its colour merging in th' uncoloured stream.

Think you the immortal Soul can suffer doom ?
Of these existences It holds the thread,
Gazing with unmoved eyes athwart the loom—
All that Unknown It knows, nor holds in dread.

More beautiful, It knows, our seeming death
Than the bright chain of lives it yields to birth.
Give me the measure of the Eternal Breath,
I count not life the moving scenes of earth.

I fear not death, for I have lived with love
Stronger than death. One knowing death and life
Has loved me, and has borne my soul above
The ever-moving elements of strife.

Him my soul waits on from this sphere to that,
From that to this—it little matters where,
So that the Dream is dreamed. Why fear thereat,
Because, dreaming, we move from here to there ?

For ever and for ever love is mine ;
This is the promise, too, for all who dwell
In bodies, and for them this farewell line :
Brother, 'twixt thee and me is no farewell.

C.

CORRESPONDENCE

SKILL IN ACTION

. . . any President, however forceful, seeks but to be the mouthpiece of the world's Greater Brethren . . . as far as we of the rank and file will allow, our leaders place our great movement unreservedly at the disposal of the Rulers of the World, and that, where possible, in settling important lines of policy, the guidance of the Higher Authorities is not only sought but obtained.—George S. Arundale, in *THE THEOSOPHIST* for March, 1919.

FROM time to time the President of the Theosophical Society invites its members to undertake new lines of activity for the further helping of the world. In fairly rapid succession have come the Leagues of Service, the Order of the Star in the East, Social Reconstruction and Politics, Education, Co-Masonry and the Liberal Catholic Church. And in such esteem is our President held, and her invitations received with so much confidence by the members, that they have rushed into action without forethought, in the endeavour to convert invitation into action, monopolising the time of their own Lodges with the new ideas, creating discord amongst the members, and upsetting the work of the Lodge.

In the face of such a state of affairs, we may well enquire why such enthusiasm should produce such a disastrous result. The lines of activity recommended carry their own conviction as to their usefulness and necessity, although at the moment these qualifications are not so apparent in Co-Masonry and the L. C. C. as in the others. But this may change in the future. If the fault is not with the activities, it must of necessity be with the way in which they are carried out.

All these opportunities for service, coming to us as the result of "our leaders placing our great movement unreservedly at the disposal of the Rulers of the World," require Theosophical knowledge and training, and the new attitude towards life which such knowledge brings, to carry them to a successful issue. If we could only grasp the idea underlying all these world-movements, it would at once become apparent that a Theosophical Lodge is not the place in which they should be established and maintained. These are world-movements, to be established amongst the people at large, amongst those who know not Theosophy and its meaning, so that they also may get a glimpse of the true purpose of life and gain in spiritual growth

thereby. These world-movements are opportunities to make a practical application in the world of action of Theosophical ideals and teaching.

The Theosophical Lodge and these different lines of action are parts of a whole; the Lodge is the hub of the wheel; the lines of action the spokes radiating therefrom in all directions. Skill in action is displayed in directing the right action of each part to its appropriate place. The Lodge attracts and teaches those who are willing to work and spread the knowledge so obtained, and the radiating lines of action are the paths along which a practical application of this knowledge may be made.

With this idea firmly grasped, none of the outer activities would be carried on in the Lodge headquarters; the time of the Lodge meetings would not be taken up with discussions on these subjects, to the exclusion of Lodge work; our Theosophical magazines would not be filled with discussions pro and con; Theosophical names would not be given to the outer organisations, to their detriment, and more members would be prepared to enter upon these lines of action in the right attitude, feeling that an opportunity was thus offered them to serve the Rulers of the World along the line that best suited them.

Each outer activity would have its own organisation and its own independent quarters; and as an organisation, would have no connection with the Theosophical Society. The connecting link would be through the individual membership.

The Theosophical Society would be entirely free from the political and social entanglements which disturb the peace of mind of so many good members; there would be no talk of a Theosophical Church or a Theosophical Masonic Body, no heart-burnings or wondering as to why some joined one organisation and not another, for every one would be able to follow his own inclinations in taking up any line of work which appealed to him, or in confining his attention to Lodge work, which would need to be carried on and maintained in any case, as the wellspring of the effort.

It naturally follows from the above, that the members of the Theosophical Society would fall into two classes:

(1) Those that joined the outer organisations and carried their Theosophical knowledge into the world at large.

(2) Those who confined their attention to Lodge matters and Theosophical study proper, thereby attracting a continual stream of new students who would be encouraged to join class (1).

Those whose activities led them into official positions in the outer organisations would naturally not hold official positions in Theosophical Lodges or National Societies, and those holding official positions in Lodges and National Societies would not hold offices in the outer organisations at the same time. Each individual organisation would be entirely free to make its own arrangements and appointments, to

suit its own needs and necessities, and all criticism from others than its own members would be entirely out of place.

The whole thing is so simple, when brought down to this basis, that there seems to be no good reason why this was not seen in the commencement, when these activities first were offered to us, instead of our having to travel the path of bitter experience to gain such knowledge. Some of the later activities have gained this knowledge through experience, and have acted in conformity with the underlying idea, but the karma of their earlier mistakes still follows them, and will probably do so until they bring down the whole of the idea into manifestation. When this has been done, there will be no criticism from those who are not members of the organisation against which it is directed, and all criticism from those who are turning their energies into any line of work, will of necessity be constructive in its nature, otherwise they would be blocking their own efforts.

If we are to put the simplest Theosophical teachings into practice, we must credit the head of any such outer organisation with possessing the best of intentions, and a fair knowledge of the requirements of the work which has been entered into, particularly when the whole of the activities and life is centred in the effort, and also with a greater or less realisation that power vested in anyone, particularly a Theosophical student, is to be used but as a means of helping others, safeguarding their liberties, and helping his weaker brethren to reach up to knowledge and spiritual opportunities which otherwise they would be unable to attain to.

If there is anything in the suggestion that the members of the Theosophical Society are being used as the physical hands and feet of the Rulers of the World in these lines of action now being initiated on the invitation of the President, then we may be sure that They will not allow their plans to be blocked by anyone who does not realise the duties and responsibilities of the position which he may hold in the work.

All such lines of activity must produce organisations such as liberal-minded people can accept, and which will secure the co-operation of co-workers. Success or failure for the work waits largely on this. And who is there amongst those who have in any way recognised the greatness of the plan and entered into it with joy, that will not do his utmost in work and self-abnegation to make it a glorious success?

Seattle, U.S.A.

T. W. THOMASSON

BOOK-LORE

The Liturgy according to the use of The Liberal Catholic Church.
Prepared for the use of English-speaking congregations. (The
St. Alban Press, Sydney, London, and Los Angeles.)

This book contains all the services in use for worship in the Liberal Catholic Church, hitherto known as the Old Catholic Church. We have the wording given to us of all that is to be said by the Priest and the congregation at the following services: Holy Eucharist, Vespers, Benediction, Prime, Complin, Baptism, Confirmation, Matrimony, Confession and Absolution, Holy Unction, and Burial of the Dead. In addition we have the following rituals: (1) for the conferring of Minor Orders—Clerics, Door-keepers, Readers, Exorcists, and Acolytes; (2) for the ordination of Sub-deacons, Deacons, Priests; (3) for the consecration of a Bishop. Included in the Liturgy are also forms to be used for the admission of a Singer or Server, and for the blessing of holy water, objects in general, a house, holy oils, and for the consecration of a Church. We have therefore, in full detail, a description of what is done in the ceremonies of the Liberal Catholic Church.

This ritual has certain striking characteristics which make it different from the other rituals existing among the various branches of the Christian Church. The first of these is that there has been eliminated from the services every phrase which could bring up in the mind the thought of a fear or wrath of God; all the gloom which is sometimes to be found in other Christian rituals has been eliminated, and its place taken by a joyous aspirational utterance. There are no temporal petitions, but praises of Divine Beneficence instead. Throughout the principal services, one finds the acceptance of the thought that the Spirit of God is in Man also, and that therefore man's worship of God is a mode of return to the Source whence he comes. This idea of God in man not merely modifies the tone of the prayers, but the modifications have the effect of bringing in a certain joyousness to the ritual. There is clearly recognised the sacrifice of God in the creation of the universe, and man's need to remember that primordial act.

Needless to say, as this Liturgy is one for Christian people, the "act of power" is the making of the Sign of the Cross, and the key which unlocks, so to say, the occult forces, is the phrase "through Christ our Lord". The Christ is conceived in His dual aspect as the Logos made manifest to man and as a great Teacher and Priest of humanity.

Though there are, therefore, many changes in wording, it is evident that there is no change from the older rituals in the fundamentals; for instance, in the most important part of all Catholic services, that of the Holy Eucharist, every care has been taken to see that no radical change is made in the crucial part known as the "Canon". This is, of course, recognised as the very heart of the Eucharistic service, since it was instituted by the Christ Himself; therefore, though the wording is here and there modified, the sequence of manual actions has not been changed.

At the end of several of the services there is given the usual Christian benediction, but there is also added a second benediction of a most striking kind, which is as follows :

May the Holy Ones, whose pupils you aspire to become, show you the Light you seek, give you the strong aid of Their Compassion and Their Wisdom. There is a peace that passeth understanding; it abides in the hearts of those who live in the Eternal; there is a power that maketh all things new; it lives and moves in those who know the Self as One. May that peace brood over you, that power uplift you, till you stand where the One Initiator is invoked, till you see His Star shine forth.

In this new ritual, evidently the congregation is expected to co-operate more fully than in the older rituals, especially such as that of the Roman Catholic Church. All the services, including that of the Holy Eucharist, are said aloud by the Priest *in English*, so that all can follow what he says and does; and furthermore there is more to be said and done by the congregation itself in the ceremonies than is usually the case. We have thus a strong thought that the congregation worships with the clear intention that what the Priest does is on behalf of each member of the congregation.

The present reviewer, who has seen this Liturgy in actual working, can testify to an unusual richness of effect, as also to a more joyous spirit throughout the service than one finds in the ordinary Christian churches. All who are interested in the development of Christianity will undoubtedly be glad to possess this Liturgy, as the religion of Christ reflected in it has aspects which are not to be found in the Liturgies of the other Churches. Of course, it is put together from other Liturgies, and is not original in the sense that it has been newly written from beginning to end. The Bishops of the the Liberal Catholic Church, who have put the Liturgy together,

evidently consider that they are carrying on in substance and in the most beautiful form, an ancient and holy tradition given to them from the Christ Himself. There is therefore no "break" from the orthodox—Catholic, Roman or Anglican—worship. One who has seen the Liturgy in actual use can truly say that it is a very beautiful one. Undoubtedly this new reform of Christianity from within Christianity itself is a striking phenomenon in the history of religions in general; and this new Liturgy is therefore bound to mark a new era in the development of Christianity.

C. J.

The Theocracy of Jesus, by Ignatius Singer. (C. W. Daniel, London. Price 1s.)

The author, a layman, takes up the statement which so many thoughtlessly repeat at the present time, that Christianity has failed—the crowning evidence of such failure being the World-War. He first examines that which goes under the name of "Christianity" and finds there two absolutely different categories of teachings—teachings so different as to be impossible of reconciliation—and to this he attributes the confusion of thought, belief and practice among the many who call themselves Christians. He distinguishes thus between the teachings of Christ, on the one hand, and the Christology of Paul on the other, and maintains that the last has been adopted by all the Churches and that the former have never been given a fair trial by any Church, and are generally put on one side as "impracticable". His address is a plea for these teachings and for their adoption, so that a Christianity which the Christ would recognise as His own, might spring up among us.

The book is addressed to "all earnest and sincere ministers of religion," and we would recommend it to every sincere and earnest thinker of the West—not that we expect many to agree with the author in his scathing denunciation of St. Paul, but that the very earnestness of the writer and his devotion to the personality of the Christ will help every one, and perhaps especially those who disagree with him, to sift for himself his own beliefs and acceptance of the current form of Christianity. While we fully agree that Christianity has never failed, because it has never been tried, we would not limit the religion of Christ to his recorded teachings, but find room within it for much which He never expounded but assumed as already known to and

accepted by His pupils. We take it that He did not come to give a completely new religion or to destroy the old, but, as He Himself said, "to fulfil"; and to the author and others in his position we would suggest that they should try to find what was the *context* of the sayings of their Lord. This address is one of the many signs of the times that the public is thinking, and thinking clearly and earnestly; and that its leaders, whether political, educational or spiritual, must at least do likewise if their leadership is to continue.

A. L. H.

Modern Religious Movements in India, by J. N. Farquhar, M.A., D. Litt. (Oxon). (The Macmillan Co., New York.)

The name of J. N. Farquhar is well known as that of a scholar who has made an elaborate and sympathetic study of religious conditions in India, their history and their significance. He writes, of course, from the missionary standpoint, having been himself intimately connected for many years with various missionary institutions; but he represents the Christian view of India and things Indian at its best.

The subject of Modern Religious Movements in India is a vast one, and, as the author himself tells us, it is one which presents enormous difficulties to anyone who wishes to deal with it adequately. The collecting of the necessary data is a very laborious task, for many of the minor movements have never been described before, although they are of real importance as factors in the whole, and they are scattered all over India. Furthermore, even where facts are easily obtainable, it is no easy matter to present them in a true light, when everything depends on the writer's capacity to penetrate to the heart of each movement in turn, and to avoid fixing his mind on mere externals.

The author classifies these movements under several heads: movements favouring serious reform; movements which tend to check reform by a defence of the old Faiths; those which attempt a full defence of the old religions; nationalist movements conducted on religious lines. A chapter on Social Reform and Social Service is added, since these two branches of activity are, in India more even than in other countries, intimately related to religious thought.

Mr. Farquhar writes very vividly. He tells the story of such well known organisations as the Brahma Samāj and the Ārya Samāj in considerable detail, and describes, besides the many minor movements of which most of us have heard, many obscure, though significant, sects of whose existence the general reader is probably quite

unaware. The text is illustrated by numerous portraits, which help the reader to understand the character and temperament of the men and women intimately connected with the religious life of present-day India.

In the group of movements which are said to discourage reform by defending the old religions, we find the Theosophical Society. The writer sketches our history and summarises the teachings of the Theosophical leaders, and he supplements his account by an Appendix which contains numerous extracts from certain Theosophical publications (notably *H. P. Blavatsky and the Masters of the Wisdom*), and the object of which is "to give readers some idea of the extreme unreliability of the historical literature of Theosophy" and "to show the publishers of these books that they are thoroughly inaccurate and misleading, and on that ground appeal to them to withdraw them from circulation"! The author impresses the reader as a balanced and fair-minded critic—fair-minded in the sense that he is evidently sincere in his effort to understand and represent matters clearly and in an unbiased way. But he has been utterly unable, nevertheless, to enter into the heart of the Theosophical teaching. Theosophists will realise the general trend of his interpretation of T.S. affairs from the following jumble of facts, half-facts ("half" because presented without explanatory context) and misinterpretations.

There is a regular hierarchy of gurus (*i.e.*, teachers). They teach forms of meditation which are meant to still the mind and to make it receptive, receptive not only to teaching, but to impressions on the sub-conscious plane. There are secret manuals which are put into the hands of junior members, and they are taught to practise this meditative discipline privately. The gurus use telepathic impressions and hypnotic suggestions to bring the minds of their disciples under their control. Everything that is taught must be accepted on the authority of the teacher—nothing can be tested. When these processes have been continued for some time, the mind becomes almost paralysed and is ready to receive and believe anything that comes through the teacher and to disbelieve everything adverse.

This and many other passages leave one very much in doubt as to how deeply the author can have really grasped the elements of Eastern philosophy and religion. The fact that "meditation" and "making the mind receptive" should suggest to him merely a negative condition in which the subject's mind becomes half paralysed and ready to believe anything that comes through the teachers, suggests an attitude of mind, on the part of the writer, uninfluenced by the fundamental principles of Eastern psychology. This is only one of many instances.

As for the history of the T.S., the author is prejudiced from the beginning by his initial mistake of placing that movement among those which hinder reform. His facts are arranged and selected with a view to establishing his main point. He gives Theosophy credit for

some constructive work, but grudgingly. For instance, of the attempt to spread the ideal of the Brotherhood of Religions he says: "They [the Theosophists] have attempted to do in the wrong way the work the Church of Christ ought to have done in the right way." He recounts in detail many incidents which are always brought up by our critics in disparagement of the T.S.—the Coulomb trouble and the rest—ranging himself always on the side of those who assume they understand the whole question perfectly and find it highly discreditable to the Theosophical leaders. It is, of course, impossible to go into details here; all we can say is that those who wish to satisfy themselves as to the real facts and their significance should study for themselves the books here quoted and should also take into account many factors of which the author is evidently unaware. The work that the Society has accomplished is the best answer to such criticisms.

Dr. Farquhar's general conclusion as to the significance of the religious movements of to-day in India is that, although undoubtedly the old Faiths show signs of triumphant revival, these signs are in every case accompanied by unmistakable indications of inner decay; furthermore, it is Christianity which among the many shaping forces "has ruled the development throughout".

The volume before us is a reprint of a work first published in 1915. Four years is a long time in days of turmoil, upheaval and change such as those in which we are living. It is unfortunate that the book has not been revised and brought up to date, as already certain portions of it are behind the times to a considerable extent.

A. DE L.

My Holy Place, by Arthur Burgess. (Theosophical Publishing House, London. Price 1s.)

This booklet is daintily printed and is offered by the author as a gift in aid of the Servers of the Blind. From the Preface by Mrs. Duckworth we learn that the young author is a great sufferer himself, and we gather that these short meditations are the outcome of many a difficult and sleepless hour, and are offered in a spirit of gratitude and brotherliness to the many who, being unable to see the "sweet glories of earth," are the more dependent on suggestions from others to occupy their bitter moments. We join with the author in hoping that the purpose of his offering will be fulfilled.

A. L. H.

THEOSOPHY IN THE MAGAZINES

PHENOMENA OF MATERIALISATION

LOOKING back over the magazines, there have been few more striking contributions on the subject of psychic research than Mr. Ralph Shirley's Editorial Notes in *The Occult Review* for August. As soon as one turns to these pages, one's attention is arrested by four uncanny and almost repulsive photographs of partial materialisations, but curiosity perforce prevails, and one hastens to read how they were obtained. The phenomena which they illustrate are, we read, described in a book by Mme. Bisson, of Paris, entitled *Les Phénomènes dit de Matérialisation*, and have been recently confirmed by Dr. Geley, who carried out a series of investigations with the medium employed by Mme. Bisson. In an address he gave at the Amphithéâtre de Médecine of the College of France, Dr. Geley stated that he had witnessed the gradual formation of faces, heads, hands, etc., from a white, amorphous substance which issued from the body of the medium. Not only was he able to touch these materialisations, but he succeeded in photographing them in different stages.

The scientific interest in these results lies chiefly in the discovery and behaviour of this substance, to which the very descriptive name "ideoplastic" has been given, and the biological significance of its differentiation into the flesh and bone of an apparently living organism. In this latter respect Dr. Geley draws an interesting parallel between the process of materialisation and the change which takes place during the chrysalis stage of an insect.

The body of the insect actually dematerialises within the protecting envelope of the chrysalis. It melts, as it were, into a kind of uniform pulp, an amorphous substance in which all organic or specific distinction of the parts of the various organs of the insect temporarily disappears. For the time being, there is no such thing as muscular, visceral, vascular, or nervous organisation. There is nothing but this primordial substance, the essential basis of life. Then, responding to an impulse, the source of which no naturalist has ever been able to determine, this uniform substance reorganises itself, and a new materialisation is effected, of which it forms the basis. Bit by bit the adult creature is reconstituted, entirely different in character and appearance from the primitive larval form. Here we obtain two parallels in biological development—one, the normal development of the insect; the other, the supernormal evolution of the human organism—and the processes in either are found to be practically identical.

The use of such a term as "primordial substance" for what is evidently, in Theosophical terminology, matter of one or more of the etheric sub-planes of the physical plane, naturally strikes the Theosophical student as premature; but it deserves to be welcomed in the meanwhile as an acknowledgment of "the essential unity of organic substance". Later on, Mr. Shirley distinguishes between this

apparent basis of life and the real primordial substance; speaking of the writings of alchemists, like Thomas Vaughan, he says :

Surely there is more than a mere accidental parallel in the resemblance between this description of the first matter in alchemical terms and that of the formative material which goes to the making of the phenomena of the materialising séance. I do not, of course, mean to imply that the two are in any sense identical; but rather that the basic substance which issues from the medium, brings us one step nearer to that primordial substance which is the vehicle of all life in manifestation.

The second important admission of Dr. Geley is that of "a dominant, organising, centralising and directing force," a force of which Mr. Shirley enquires: "Is not, we may ask, this ideoplastic force at the bottom of the evolution of all forms of life?" The characteristics attributed to it in this connection certainly remind us of the Theosophical conception of the life-wave from the Second Logos, the Builder of forms. The influence of mind over matter is also touched on from the metaphysical standpoint, and the truth regarding the unreality of matter is skilfully disentangled from its exaggerations, as follows :

The error we make is to credit matter with qualities and attributes which it does not in reality possess. This error will not be corrected by regarding matter itself as purely illusory. If it were so, it would produce no impression upon our consciousness. The mistake of the materialist is to accept matter at its face value; that is, to believe it to be what it appears to be, and not what it actually is, a mode of motion of primordial substance.

Another important point, brought out in the description of these experiments, is the danger to the medium. The photographs, which plainly show the etheric matter issuing from the body of the medium—in this case from the mouth, but sometimes, we are told, from other parts of the body—leave a forcible impression of the serious responsibility undertaken by experimenters on this line; for instance, we read that this medium used to faint, at first, under the shock of the flashlight photographs, and is always affected by the least disturbance during the experiments. We should say that only an exceptionally strong physical body could have withstood this treatment at all, and her sacrifice is all the greater in that she appears to take no personal interest in the phenomena. It is to be hoped that these methods will be limited to investigators of high character as well as scientific qualifications.

W. D. S. B.

THE THEOSOPHIST

ON THE WATCH-TOWER

AT the time of writing, news has just been received of our President's safe arrival at Bombay, on December 19th; but beyond the account of an enthusiastic reception, in which the Boy Scouts took a prominent part, and the bare statement that she will deliver the first lecture at the Theosophical Convention at Benares, before proceeding to the National Congress at Amritsar, we have as yet received no information regarding her. We still hope, however, that some "Watch-Tower" notes from her pen may reach us in time for this number. The gratitude of India for the work she has accomplished in England is well expressed in a telegram from Dr. Subramaniam: "Offer humble congratulations on your great work for the Motherland. Pray the Great Ones to continue Their gracious blessing on Their greatest worker."

* * *

Needless to say that Adyar is rejoicing at the near prospect of welcoming her home. We have been eagerly scanning the accounts of her activities in England, but at last we are to reap the benefit of having her again in our midst.

Some idea of the impression created by her series of lectures in the Queen's Hall, London, may be gathered from the following brief report of the first lecture, which appeared in *Light*:

A venerable figure, though showing little trace of her seventy odd years, except in her ever-whitening hair, Mrs. Annie Besant is a living challenge to all who carp at the study of occult forces and see in it a broad highway to a mental retreat.

In spite of the strike conditions, a large audience gathered on Sunday morning to hear the first of a series of public lectures from the standpoint of Theosophical teaching as applied to the problems bequeathed to us by the war. Mrs. Besant dwelt at length on the Theosophical view that the war marked the critical point of transition between two great aspects of humanity. That which has dominated, and does so still, has used the concrete mind largely as its great lever. The dominating race of the future will find its greatest strength in its intuitive powers and their wise use. The disclosing to-day of such widespread psychic gifts, and the general interest in them, indicate that this new race is already showing itself among us.

Dwelling on the particular contributions various races make to the whole, Mrs. Besant pointed to the family-idea in India, where duty and obedience had become subordination in many cases—and the antithesis of the West, where the excessive individualism, which in its assertiveness ignored the claims of others, became supreme selfishness. Both contributions were needed by mankind, and the one could be a corrective of the other.

Referring to the strike, Mrs. Besant said that something of this family-ideal of the East was at the root of it—the stronger standing for the weaker brother—and of this we could be glad, even if the strike itself made no appeal.

“From all according to their capacity,
To all according to their need,”

was the only sound foundation for the future—and all Governments must in their turn prove themselves not autocratic but appointed for the service of the nation.

Reincarnation, with which she did not suppose many in her audience agreed, was the key which made it possible to understand why the young men in such vast numbers had gone from us. Death was no loss when we realised that all essential things were retained, and that on the other side the fruits of experience here were maturing, and soon these boys would be back with their larger vision, to become the Builders of the New World, a world in which the law of the jungle would be replaced by the law of brotherhood, and each nation encouraged to give of its best to the common stock. “Men have learned during the war how to subserve the part to the whole, they have

developed magnificent organising powers at work at that moment, and these must be harnessed to produce the necessities of life for all."

As I rose from my seat, an ardent Theosophical member, sitting near, said to a friend: "Isn't she sublime—the greatest intellect of our day?" While not being able fully to endorse this adulation, nor agreeing with all the speaker's views, I nevertheless rejoiced in the fine appeal for reason, and arbitration, and goodwill, to be our most potent weapons in the building of the New Jerusalem.

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A more intimate glimpse of the Theosophical side of her activities is afforded by the following extract from one of her letters, published in *New India*:

Much of my time during this last week has been given to Theosophical and Co-Masonic work, both of which Bodies have claims on me, and both of which I have been serving during my stay, though the duty to India has been kept steadily in front of all else. A Theosophical Lodge, named the Action Lodge, was lately formed, each member of which promises to consecrate a definite amount of time to some selected public activity, chosen by himself or herself. It has just undertaken an interesting piece of work. Dr. Haden Guest—who devoted himself to medical work on various Fronts during the War, and who is a member of the London County Council and the chosen Labour Parliamentary candidate for Woolwich—was lately sent out to Vienna and Budapest to examine into the condition of the people, and brought back a very terrible report, especially of the state of the children. He was one of the founders of the Action Lodge. The Lodge has selected a unit of eight young men, with Commander Cather at their head, to go out to Hungary and organise in Budapest the feeding of the children. The "Save the Children Fund" has contributed £1,000 for the work, and the unit starts immediately on its beneficent task. It is a good beginning.

This need for relieving the distress prevailing in Central Europe owing to the scarcity of food and other necessities of life—a scarcity which falls most heavily on the children—seems to us one of such humanitarian importance that we publish a short article on the subject in this number, giving the main facts of the situation. It is indeed good news to hear that Theosophists in England have taken the matter up so energetically, and that Capt. Haden Guest has been instrumental in organising this unit.

The same letter continues with a stirring episode of how the Theosophical Society in Russia is standing out like a

beacon-light in the darkness by preserving a centre of peace amid the storms through which this great country is passing :

I heard a pretty story the other day about the T.S. Lodge in Moscow. During all the terrible days of slaughter and riot, with the people being killed in the street outside, the Lodge kept its room open, decorated with flowers, and with lights burning, so that any person might come into it as a place of peace and goodwill, a refuge from the storm outside. Many a one came for a few minutes of meditation or prayer. It was said in Moscow: "The Theosophists have kept a candle in Moscow all through the night."

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Mr. C. Jinarājādāsa has been doing excellent work in Australia, delivering lectures in every State to crowded audiences, and winning both for Theosophy and for India an invaluable appreciation. A friend has sent us a copy of the *Rockhampton Bulletin* (Queensland) in which appears a report of one of his lectures with the fascinating title, "The Day of Divine Democracy". The following has been taken from this report :

The only way of democracy ever becoming a success, the lecturer insisted, was to conceive each individual, not as a perishable mortal, but as an imperishable entity, a soul, who came into a State in order to discover his innate divinity by giving of his best to the State. Their appeal for good citizenship must not be made by appealing to a man's or a woman's selfishness for success or ease; they must go deeper down and appeal to the soul within. This must certainly be by abolishing poverty and hardship in labour conditions, but, at the same time, each man and woman should be trained definitely to seek an inner life of his soul and to develop that soul-nature in the service of religion, or philanthropy, or education, or science, or art. The day of democracy was with them; but the new experiment would only be a real success if they believed that God Himself was working through each one of them. They had to realise thoroughly that God dwelt in each man and woman, of every race and religion, as much in the Australian aborigine as in the most cultured Australian. This was divine democracy, and men and women would train themselves to work together in the State, the worker with the capitalist, the simple with the highly cultured, all as the children of one God, and partaking of the same divine nature. The true way to end wars and national jealousies was for them to accept the ideals of divine democracy and try whole-heartedly to reverence their fellows, irrespective of their sex, or race, or colour, or religion and sect. The lecturer, in conclusion, urged that the welfare of the State was not made by legislators in parliaments, but by men and women in their

homes and places of business. Each one of them was necessary with his contribution to bring in the successful era of divine democracy, and the swiftest help was to grow in the sense of reverence towards their fellow men, in each of whom, man or woman, white or brown, yellow or black, was the great life of God seeking to reveal His grandeur and beauty.

Mr. Jinarājadāsa, in his lectures and writings during the last few years, has always laid special emphasis on the divinity of man, as being the only real basis for social reconstruction, and all who wish to help in preventing the great democratic movement from drifting into materialism are grateful to him for his continual insistence on the necessity for a spiritual conception of brotherhood—apart from the superficial and often artificial barriers of nationality and colour. We are glad to say that his series of articles, "First Principles of Theosophy," will be resumed in next month's THEOSOPHIST, after an unavoidable break imposed by lecturing tours.

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Our good friend, Mr. Cousins, who left India last spring to go to Japan, sends us a cutting from *The Japan Times and Mail*, which he contributed by way of celebrating the anniversary of the founding of the T.S. We reprint it here in full, not merely for the sake of its interest as a piece of propaganda in a country hitherto almost untouched by Theosophical workers, but also by reason of its value as an example of how the subject can be introduced to the public through the popular press in simple and attractive form and in everyday language. It is headed "Human and Religious Unity: An Interesting Anniversary".

November the seventeenth is a date celebrated in every country of the globe. Yet, comparatively speaking, its observers are a mere handful—one here, seven there, hundreds elsewhere, not gathered into cheering masses for some exciting festival, but held together by a pledge to "form a nucleus of the universal brotherhood of humanity".

On November 17, 1875, a Society was formed in America for the purpose of bringing together such persons as might be found disposed to study religious origins with a view to finding some sure

ground of mutual understanding. The name chosen for the Society was compounded of two Greek words, "*theos*"—God, and "*sophia*"—wisdom, *i.e.*, the Theosophical Society.

From that time the Society has grown, and like all vital movements has had its crises and divisions, particularly as it applied no test for membership save a declaration of adherence to the principle of human kinship, and so attracted into its ranks people of speculative mind and marked personality.

The operations of the Society are now world-wide and varied. Certain phases of its work, such as the "study of the powers latent in nature and humanity" (clairvoyance and the like) have attracted attention and been the subject of much controversy. But it is more than likely that, at the present juncture in the world's affairs, the Society's contribution to thought on the question of human and religious unity will be regarded as of chief and immediate importance.

According to Theosophical ideas, all conscious life springs from one source in a spiritual unity, just as all physical life has its unity in the ether. In the course of human evolution great souls have arisen, in different ages and countries, who have been able to come close to the truth that is behind everything, and their glimpses of the truth have been developed into the great religions of the world.

On the side of the intellectual presentation of truth, these religions are naturally limited, and differ very considerably as to the details of human nature and its relationship to the universe; but where the spiritual development of the individual is concerned, a comparative study of the religions shows that they are practically at one. All indicate that the dropping of selfishness, and the turning of activity into disinterested helpfulness to others, constitute vital steps towards "salvation".

Theosophy therefore invites the followers of the various religions to apply their Faith to life in the light of its deepest teachings. If they do so thoroughly, they will soon discard surface differences that come through the brain, and will find a common joy of heart in the realisation of the divine nature that is in each one. They may in course of time work out a unified creed, but it is within the power of all to reach a unity of spirit, even now, by recognising that each Faith is as one of the colours of the spectrum into which the white light of ineffable truth has been split up.

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Our readers are probably aware that instruments have been devised by scientists whereby the health-aura can be made visible to the naked eye, and even the aura itself is sometimes visible. We are now told by Dr. Waller, who recently exhibited his instruments in London, that it will soon be possible to photograph thoughts and emotions. At present, it is already

possible to represent them diagrammatically with the utmost accuracy. A London paper, describing the experiments, says :

You may now actually watch the diagram of your feelings as they arise, and read their strength on the screen. The experiment was made with some of the audience, men and women, but the machine had to be altered and rendered less sensitive for the women, lest their emotions should overwhelm the apparatus.

One marvellous diagram represented the feelings of a Belgian woman during an air raid. She proved so excellent a subject that the lecturer had only to say : "Think of Belgium," and her emotions were written in capital letters by the machine. She could be happy or unhappy at command, and the machine duly registered the degree of her happiness or the reverse.

All people take about two seconds to respond, as one saw in several rough-and-ready experiments with the audience. The emotion or thought responded to all sorts of stimuli. Sometimes the lecturer just asked a sudden question ; sometimes he threatened to burn the victim, or passed a hand quickly over his eyes. In each case the result was duly recorded.

It is remarkable that any physical movement lessens the emotion as registered by this electric machine, which responds so sensitively to the electric energy of the nervous centres of the brain that it is likely to be of great practical use in discovering the ways of mental and physical wear and tear.

It appears that the machine is not a mere heart-beat recording instrument, though what it actually is we have yet to learn. In any case, it is interesting to watch how the borderland between the seen and the unseen is gradually being traversed, and how the inner worlds seem at last to be beginning to enter the purview of science.

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A letter from America speaks enthusiastically about the success of educational work based on Theosophical principles. One of the public lectures given on this subject at the recent Convention was by Mrs. Mary Gray, who has been actively connected with the Theosophical school at Krotona. It bore the distinctive title "The School of the Open Gate," and in describing the system our correspondent remarks: "All this is worked out in a delightful way, such as makes one wish they could hurry and reincarnate again so as to have the joy of such school days." We also read, of the Krotona school, that: "This

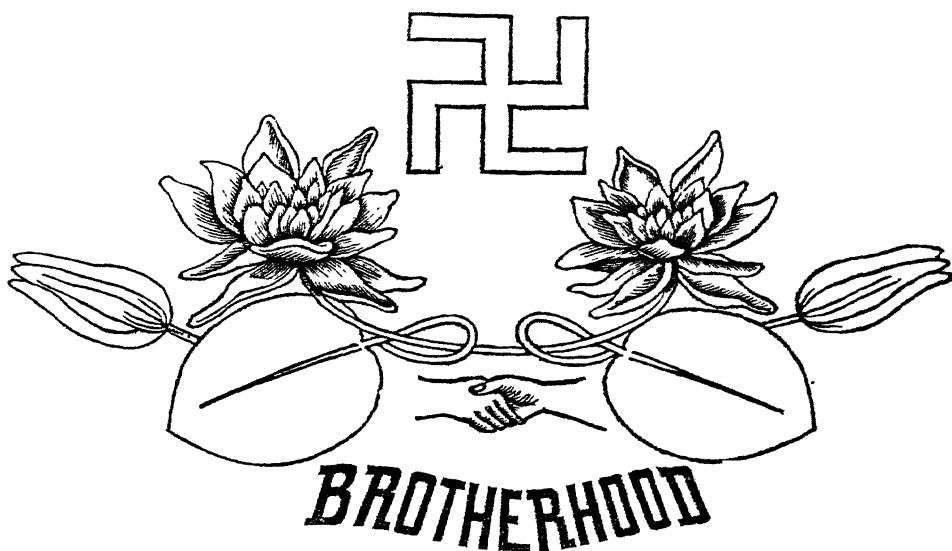
experiment is being watched with much interest by prominent educators, one professor bringing his class of fifty to study the methods of the school."

While on the subject of education, we may mention that in India the Society for the Promotion of National Education is rapidly extending its sphere of usefulness on its own lines, as is shown by the Report of last year's work just published ; and in spite of the independent course it has always taken, its good work has already been so far recognised by the official authorities that the S.P.N.E. schools in Madras, together with the Boy Scouts, have been inspected by Lord Willingdon.

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As mentioned in the Editor's Notes of the December *Adyar Bulletin*, the dramatic talent of Adyar has emerged from a period of pralaya into another cycle of manifestation. It will doubtless be remembered that the last cycle was carried to its zenith by Miss Eleanor Elder ; this new cycle has opened under the guidance of Mrs. Charles Kerr, with the performance of a short play entitled "The Fatality of a Dream". This was given in the Hall at Headquarters on November 29th, in honour of Mr. Arundale's birthday, and reflected much credit on all concerned. The play was adapted from F. W. Bain's book *A Syrup of the Bees*, and introduced some Theosophical suggestions, such as memories of past lives, without incurring the odium often attached to "a story with a moral". The acting showed considerable promise, and the scenic effects, especially in the matter of colour and lighting, were really beautiful. It is intended to follow up this first venture with other productions of artistic merit, with the object of educating, as well as amusing, the neighbouring public. We wish the "Adyar Players" every success in the coming year.

G. S. A.



THE SPIRITUALISATION OF THE SCIENCE OF
POLITICS BY BRAHMA-VIDYĀ

By BHAGAVAN DAS

(Continued from p. 230)

IV

(a) THE NATURALNESS OF THE MUTUAL JEALOUSIES
OF THE FOUR CLASSES

THE subject of the preceding section may be looked at from another standpoint. Not only does public instinct tend to make the partition before mentioned, positively; it also tends, negatively, to guard against violations of it, with a

natural jealousy which to a large extent must be regarded as healthy.

Taking, for purposes of illustration, the conditions of the country the language of which is being used here to convey the old ideas to the modern world, we see that the clergy (who ought to include, though they do not now, the scientist-educationists), theoretically the most highly *honoured* (in the person of the Archbishop of Canterbury), are not allowed to have any official *power* at all, over the general public, and also, practically, no wealth worth speaking of. Such disciplinary power as they have over their subordinates and pupils, within their special jurisdictions, dioceses, parishes, educational institutions and classrooms; and such emoluments as are allowed to them—these only prove the rule that the factors of the trinities can never be wholly separated from each other, though only one prevails at a given time and place. It is true that the archbishops and the bishops and some heads of educational institutions are given large salaries; but they are expected to spend a good bit of them on their work rather than themselves; and, as a fact, most of them do so; if any do not, they are looked at askance.

The days of warlike bishops and other “princes of the church” leading armies to battle in person, and cardinals being also prime ministers, have long been over. If, in consequence of the very great value attaching in the present Western phase of civilisation to ready speech and quick wit in debate, another branch of the learned professions, *viz.*, that of the practising lawyers, obtains many places of Cabinet Ministers in Great Britain, for instance, this healthy public jealousy requires them to cease from practice at the Bar during the time they are in office, and content themselves with fixed salaries. Otherwise, the men of the learned professions are usually not allowed to exercise power over the general public, directly, as the executive officers do, but only indirectly, by

influencing public opinion, by persuasion, by "teaching" in short. The relations of the "constitutional sovereign" to the rest of the governmental machinery; and in the latter, of the civil power to the military power; and in the civil power, of the legislature to the civil executive; and in the latter, of the judicial officers to those of the executive proper; and so on, layer within layer—all these are illustrations of the operation of the same psychical cause.

Conversely, the same jealousy tries equally to prevent the executive from adding to its power of *action*, the function of legislation, of decision, and of guiding and controlling education, and from appropriating also the honour attached to the latter. By all accepted political standards of to-day, the control or even the influencing of the legislative, the judiciary, and the "educative," *i.e.*, the Universities and schools, by the civil executive, and far more so by the military, means bad government and backwardness in civilisation.

That same jealousy tries to prevent the very wealthy, or the very playful and pleasure-seeking, from appropriating high honour or serious power in any substantial degree; and *vice versa*; though, of course, it does not succeed; whence the perpetual turmoil.

It may be noted in passing that just as the unskilled workman is the undifferentiated plasm, "root-matter," prakṛti, and the three kinds of specialised workers are differentiated products, vikṛtis; as "work" in general becomes separated into three main kinds; so "play" in general, amusement, enjoyment, becomes specialised into the three kinds, *viz.*, of honour, of power, and of the æsthetic satisfactions that wealth can purchase. Each kind of "work" has its appropriate relaxation and recuperative rest, as well as tonic, stimulus, nourishment and preparation for the next effort, in the corresponding kind of "play".

In the matter of the means of living also, the natural public jealousy endeavours to act in the same way. The case has been mentioned of barristers being debarred from suing for fees, because the fees are *honoraria*, and the theory (unfortunately only the theory) is that the profession of the Bar is too noble, even to-day, to tolerate the ignobility of any one of its members suing a client for "sordid pelf"; that it helps justice through sheer, pure philanthropy and charity. In addition to this, practising lawyers are mostly not permitted by the law to follow any other occupation for money; and most countries have rules against salaried public servants engaging in other trades and occupations. But such laws are usually got round in ways suggested by other laws; and once a person has got on to the upper rungs of the social ladder which are reserved for "success" in any profession, the laws, *i.e.*, the custodians of the law (the higher being themselves such "successes"), generally allow him to do much as he likes.

In India, in some parts of the country, there are even laws disallowing certain "castes," as such, from purchasing land, for instance; in short, public feeling is against the combination of many ways and means of living. But of course, again, the feeling is not respected properly in practice, on the one hand—whence aggravation of the unceasing ferment—and, on the other hand, is excessively indulged, in a country like India, with extraordinary caste-traditions, whereby such a minute subdivision of castes by workmen's occupations and excessive subdivisions of manual labour is growing in the present mixture, conflict and confusion of two different cultures, the indigenous and the foreign, as threatens to upset the whole economy of domestic and industrial work. It is the equivalent, in indigenous sub-caste terms, of the labour troubles of the⁴West.

The immediate reason of all the confusion and blind struggle, and defeat of proper feelings and frustration of right

instincts, is the lack of systematic thought on the subject and corresponding regulation of practice on a wide scale.

The culture of the Middle Ages of Europe, which developed under the ideal of religio-political unity that was evolved and imposed upon it by the Roman Catholic Church, had many excellent features and good ideas, together with much evil in practice, as usual. It seems to have had a fairly marked class-division, almost like that of India—of course without the rigid heredity of “caste,” and with provision for change from class to class, easy as between the clergy and the nobility, and more difficult for the other two. And this was accompanied with various other corresponding divisions, of functions, etc. But it was not scientifically and deliberately based on metaphysical and psychological laws and facts, was incomplete, and fostered contempt by the so-called “upper” two class-castes of the so-called “lower” two (as has been the case in India also). Hence the rapid overwhelming of its elements of good by the elements of evil in it. Half-truths are proverbially more dangerous than outright untruths.

(b) THE WAY TO SATISFY THE LEGITIMATE ELEMENT IN THESE JEALOUSIES

The *attitude* towards each other of persons having to do with each other and work together, the *feeling* of elder-and-younger-brotherliness, the *spirit* of sympathetic co-operation—*these are all-important*. As soon as arrogance lifts its head on one side, so soon will fear and hatred begin, on another side, their work of burrowing beneath and undermining the whole structure of society. And the only way to create, foster and maintain the right *spirit*, is to *balance up rights with duties; privileges with responsibilities; honour with comparative “poverty,” asceticism, benevolent study and educational responsibility; power with only a little less poverty, with*

self-denial, with avoidance of luxuries, with perpetual running of *risks for the protection* of the people, "the defence of the realm," political responsibility; *wealth* with *charity* and economic responsibility for the maintenance of public institutions and the supply of the requirements of the people: *play* and amusement with *labour* and industrial responsibility. Only if there is a perpetual, alert, vigilant, adjustment of *gains* and *pains*, will the spirit of the brotherhood of humanity operate successfully for the ever-growing prosperity of mankind as a whole, side by side with a satisfied sense of justice and equity. The two act and react upon and help each other. It is not enough to preach ideals as to mutual attitude of mind and good feelings; it becomes goody-goody talk, or even hypocrisy. It is not enough to assert and proclaim the "rights of man"; it becomes aggressive quarrelling, or remains a cry in the wilderness. It is not enough to pass brave laws; they are abused grossly, or remain a dead letter. We want all in co-ordination.

(c) BIOLOGICAL AND SOCIOLOGICAL ANALOGIES

The great Vedic metaphor, identifying the four vocational class-castes of the sociological organism with the four limbs and parts of the biological organism, indicates the principle which should govern the spiritual as well as the other relations of the classes to each other. The parallels between the two may be pursued very far—because of the fact of the organic unity and continuity of nature and the world-process, and the consequent law of analogy running throughout.¹ The relations between the four universal classes should be the relations of head, hands, trunk and legs. The true principle is organic unity, not brotherhood, which is a lower, a subordinate

¹ Herbert Spencer is the great exponent, in the West, of the organic theory of the State. Leacock criticises him and others in *Elements of Political Science*, but weakly.

principle. The true ideal is humanism, not nationalism, which is only a resting-stage ideal. Who thinks that the trunk and the legs should be despised and looked down upon by the head and the arms? or that the legs should not be as well-nourished as the other parts? or that the food should be put into and stored in the head rather than the stomach? or that the sword against the vicious and the shield over the virtuous should be wielded by the feet rather than the hands? or that, in the waking and walking condition, the hands should support the body rather than the feet? or that, in the sleeping and resting condition, all the parts of the body should not be on the same level? If the head is placed highest, in the working state, and the feet lowest, spatially, it is all because of natural psycho-physical causes and conditions, and not because the one is loved more and the other less, ethically; or that there is any deliberate intention to give more comfort or pleasure to the one than to the other. The biological or prāṇic adjustment is so nice that each part performs its natural function without thought of exchanging it for, or adding to it, another's—and (or we may almost say, because) comfort or discomfort to any, in the doing of its duties, is diffused instantaneously to all the others, so that all the others join whole-heartedly in promoting the one and remedying the other.

(d) THE MISMANAGEMENT IN INDIA

In India, there seems reason to believe, the division of vocational class-castes or varṇas was deliberately interwoven, on the solid scientific basis of psycho-physics and metaphysic, with the other divisions re-advocated here. And it was probably because of this that the Indian (so-called Hindū) culture and civilisation has managed to last longer than many others, or even perhaps every other known to history, except the Chinese. But the general degeneration of

character ; and the growth of selfish hypocrisy, and spiritual pride (contradiction in terms as it is) and worldliness in the custodians of honour and of *shāstra*, *i.e.*, science ; of arrogance, rapacity, love of luxury and eschewal of science in those of power and of *shāstra*, *i.e.*, the weapons of offence and defence ; of avarice, ignorance, miserliness, timidity and want of public spirit in those of wealth, the means of general weal ; the replacement of wisdom by cunning ; of *rāja-dharma*, sovereign-duty, by *kutīla-nīti*, crooked diplomacy ; of the fact that kingship, sovereignty, is *an office*, by the assumption that it is private property ; of charity by hoarding ; of willing service by rebellious jibbing ; the substitution, for the principle of "vocation in accordance with psycho-physical worth," of the pseudo-principle, the falsehood, of "privileges and rights by mere birth"—all this has been leading that culture to its downfall and decay ; and contact with the West under conditions of political domination by the latter—in contradistinction to the case of Japan, where the contact did not bring in political domination—and the consequent inrush of the Western conflict and confusion of ideas on social, political and economical subjects, is completing the break-up.

(e) THE ELDER THE MORE RESPONSIBLE

When a living organism is attacked with disease, it may be said that all parts of it are responsible for having given admission to that disease. Yet if it be of any use to fix the responsibility on any one principally, then it would not be wrong to say that the head is responsible for the well-being of the body in the first degree, and the arms in the second. If the head goes wrong, everything goes wrong. As the head guides, so the other parts work. *Noblesse oblige*. The eldest of the family is the most responsible. The priest, the man of intellect, is the eldest. The soldier, the man of power, the

next. The priest and the soldier have made, or marred, nations.

(f) SPIRITUAL POWER AND TEMPORAL POWER

A Western historian has observed that "unless public liberty is protected by intrepid and vigilant guardians, the authority of so formidable a magistrate [as an autocratic monarch] will soon degenerate into despotism. The influence of the clergy, in an age of superstition, might be usefully employed to assert the rights of mankind ; but so intimate is the connection between the throne and the altar, that the banner of the church has very seldom been seen on the side of the people. A martial nobility and stubborn Commons, possessed of arms, tenacious of property, and collected into constitutional assemblies, form the only balance capable of preserving a free constitution against enterprises of an aspiring prince."¹ The quotation shows that the author recognises the relations between the priest and the ruler, in the way of mutual support or mutual restraint, as potent for the helping or the hindering of the people. But the case he takes is that of an autocratic monarch as ruler. His remarks would not apply to modern conditions, under which, in most countries, the rulership is, *de facto*, in the hands of a group of the highest bureaucrats in alliance with the richest capitalists, the representatives and the "cream" of Gibbon's "martial nobility" and "stubborn Commons". Manu's statements, on the other hand, based on psychological generalisations, are so comprehensive, without losing concreteness, that they will cover all cases of the relations under reference, whatever the form of government. "When the kshatṛa, *i.e.*, the 'protection-giving,' the ruling-executive-military element in the State, exceedeth due bounds, and increaseth beyond its right proportion, and tries to become more and higher than the brahma, *i.e.*, the

¹ Gibbon, *Roman Empire*, I, ch. iii.

'knowledge-giving,' the scientific-spiritual-legislative element therein, then it is only the latter itself that can restrain the former and bring it back to its former right proportion. (Terrene) fire ariseth out of water, iron cometh out of stone, kshaṭṭra is made by brahma; their might, resistless against others, faileth against their parents. Kshaṭṭra prospereth not without the support of brahma; nor doth brahma flourish in peace without the help of kshaṭṭra. When the two help each other in righteousness, then both this world and the next become happy."¹ Which same ancient idea is expressed by a newspaper of the day, in the course of a discussion of measures for the extension of education, thus: "With the advancement of science, everything can be righted. But science, by itself, cannot accomplish much. Governments must come to its aid; otherwise things will continue as of old." *Aid*, it should be borne in mind, financial and other *support* and encouragement, *not domination*. There has been, and is, a strong tendency in the "advanced" countries to make "Scientific Services," an "Imperial" Chemical Service, a Physical Service, an Electrical Service, etc., the appendages, subordinates and subservients of bureaucratic State departments—which means a greater menace to the weak and the poor. Elsewhere the verses of Manu are further explained. "The edge of the sword blunts itself against the rock; the blaze of the fire is extinguished when it falls upon water; even so kshaṭṭra-power decays when it slights brahma-knowledge."² "Knowledge and power, science

¹ *Manu*, ix, 320—322. What Manu means by saying that fire comes out of water, is difficult to say. It would scarcely be permissible to suggest that he was thinking of the combustible hydrogen and the combustion-supporting oxygen which make up terrene water! The case of lightning from the clouds is more obvious. The *Nirukṭa* mentions a way of utilising the lightning. There is also a mystic story, in the *Śaṭopāṭha Brāhmaṇa*, of how Agni (Fire) was made in successive ways or forms; it died out or disappeared in the first three; in the fourth it went and hid in the "waters," liquids, but was dragged out thence by the *devas* or gods; then it was angry with and "spat" upon the waters for failing to give it refuge, whereupon *Ekāṣa*, *Ḍvita* and *Ṭriṣa* (or "Once," "Twice," "Thrice"—spoken of as *ṛṣhis* in the *Purāṇas*) were born. The mystic story requires interpretation.

² *Mahābhārata*, *Shānti*, ch. lv, 24.

and valour, ought ever to help each other for the spread of righteousness, the maintenance of the peace and progress of mankind, the prevention of that social disorganisation and disorder which is the invariable consequence of conflict between the two, and which conflict is inevitable if either deviates from the path of righteousness. So closely are the two connected that each may be said to be the parent of the other.”¹

The conditions have become very unfavourable, no doubt; still one feels at times that if the “priests of science” of to-day, the “brāhmaṇas” of all the belligerent nations, had recognised their true mission, had risen to the height of it, had banded together, had given warning of “sentence of excommunication,” of ostracism (or its modern more prosy equivalent “boycott”), of withdrawal of all scientific information and help, to the militarist-navalist kṣhaṭṭriyas of all those nations whose sense of righteousness had been replaced by arrogance and greed and hate; if they had thrown all their weight on the side of the weak and the virtuous masses and against the strong and the vicious classes, instead of meekly and weakly signing, as they did, manifestos in support of the actions of their respective nations, prostituting science to slaughter and enslaving the scripture to the sword; possibly this great destruction and confusion of the great war and its sequels would have been warded off from the human world. They failed to do so, because they are not yet *true priests of science*. Their science is incomplete, a half-science, a half-truth, and not the whole and true science of *spirit as well as matter, soul as well as body*, the possessor of which alone is the full and true priest of science, priest as well as scientist, and therefore the only true priest and the only true scientist, knower of the things of the other life as well as this, full of the fearless spirit of asceticism and self-denial as well as wisdom—and whom, and whom alone, therefore, no militarists and navalists dare disregard.

¹ *Ibid.*, lxxviii, 46—51.

(g) THE FIRST STEP TOWARDS REGENERATION

When such brahma, *ascetic wisdom*, arises in the world, anywhere, then it will surely control effectively the kshaṭṭra, executive civil and military power, and of course also the “vit” or finance power and commerce power and the “shudra” or labour power—and control them all easily, with their willing co-operation, because for the good of all. It has been justly remarked that reform begins in the “head,” and revolution in the “foot”. Brahma means knowledge, science, as well as the living group in which it is vested ; as well as the Supreme Principle of Infinite Consciousness which includes everything. Right knowledge is the first step ; out of it arises right desire as the next step, or, at the least, right desire is promoted by it and wrong desire hindered ; and finally comes right action as the third step. In other words, first right thought, then right word, then right deed. Such is the ordinary psychological order of rotation of the functions of the mind. Our first duty, then, is to promote the spread of right knowledge on the subject. When public opinion has been sufficiently formed, has accepted these old ideas as likely to be of use, and develops a corresponding desire, the desire to embody them in social life, then will come the time for specific legislation which will effectively organise human society in the way suggested.

(h) THE INTERWORKING OF RIGHT KNOWLEDGE,
RIGHT DESIRE, AND RIGHT ACTION

It is true that in order that the promotion of right knowledge may have a chance, people should be at least willing to listen. This means that they should have some kind of desire for this alleged right knowledge, different from what they have been accustomed to. And the objection may

be taken that this involves a vicious circle; knowledge leads to desire, and desire to knowledge. The reply is that while there is a circular movement, it is not exactly a circle that it makes, but a spiral, hence there is no viciousness in it. This has been indicated in the preceding paragraph, where the psychological order of *rotation* is mentioned. Also, the fact should be noted that while additional knowledge leads to further desire directly, a new desire leads to appropriate additional knowledge through action. The action of an individual is always in accordance with his strongest desire, the desire which prevails over any other desires that there may be. If the action brings the hoped-for feeling of pleasure together with the other experiences which constitute knowledge, then that knowledge helps to confirm that desire and enhance it, so that it leads on to more and stronger action of the same kind as before, in the way of mutually enhancing action and reaction—till the desire exhausts itself. If the action brings, instead, an unexpected pain, together with other experiences which, as before, constitute knowledge, then that painful knowledge helps to produce a *change* of desire. “Helps,” only, in both cases; knowledge in itself has no motive or creative or destructive power. Only desire has such power. In fact it is the only, and it is all, power proper. Desire, as love-passion, creates; desire, as hate-passion, destroys. It is essentially *unreason*, “blind” passion, arbitrary, *ṭamas*. Reason, knowledge, is only an arranger, a reminder, a helper. In Purāṇic symbolism, Brahma creates, Rudra (Shiva) destroys, Viṣṇu intermediates and helps to maintain, to keep the world-wheel going. Desire, the ruling passion, makes the “character” of the individual; it is the individualising, finitising force; indeed it *is* the individual.¹ Therefore we cannot say that

¹ See *The Science of Peace* and *The Science of the Emotions*, by the present writer, for detailed treatment of this subject.

right or wrong knowledge will *create* right or wrong desire in the *individual*. It is truer to say that right or wrong desire *causes* right or wrong knowledge (through action), by making the individual take up the right or wrong standpoint. Therefore it is said that the egoistic soul, still clinging to the finite, cannot effectively study the science of the Infinite, the Vedānta, the "crown of knowledge". And therefore it has been said repeatedly before, that in putting forward these old-world solutions of new (or perennial) world-problems, it is assumed that at least the thoughtful of the nations are ready to listen with open mind, in consequence of the war and its results. Desire, being arbitrary, by its very nature—"it is my wish," "it is my pleasure," being the final answer to every series of "why's"—changes from within itself, in accordance with its own inherent laws of cyclic periodicity. And the changes are not very many. Only two. From prevailing egoism to prevailing altruism; and from preponderant altruism to preponderant egoism, back and forth—in the great, broad forms. The minor forms are infinite. The most important of these minor forms, for the purpose of these writings, the forms which may be regarded as penultimate—as egoism and altruism are ultimate—are those of the four psychical ambitions before mentioned; these are all subdivisions of egoism, or rather the other three are subdivisions of the fourth, *viz.*, play, which may be regarded as the primary form of self-expressing egoism; and the desire of renunciation of all these four, in the service of others, as repayment of the threefold "social debt,"¹ is the primary form of self-expressing altruism.

(2) SIGNS OF THE TIMES INDICATING CHANGE OF SPIRIT .

It has been remarked that "it takes two to tell the truth: one to tell it and another to hear it," *i.e.*, to recognise it as

¹ See *The Science of Social Organisation*, by the present writer, for the details of this triple "social debt" in accordance with the Indian tradition.

truth, otherwise the telling is even as the telling of an untruth. In the present case, the ground for the hearing has been prepared by the war. The aggressive egoism, the deeply selfish desire, of the advanced nations, has, by excess, defeated itself; has led to appropriate action in the shape of this war; and the consequences of this action, and the vast pain and the allied experiences constituting much additional detailed knowledge, all emphasising and bringing home over again the old, old truth that we cannot get sweet fruit out of sour seed, cannot build heaven, which is built with love alone, out of hate which is the material that invariably makes hell alone—all this knowledge helps in the transformation of the preponderatingly egoistic into a more altruistic desire. There is perceptible a more widespread and a more serious seeking for solutions, which will fit in with the change in the desire and the outlook, but which will not insist upon a much greater or indeed wholesale altruism, for which the world of man as a whole is not yet prepared; which will make allowance for some degree of egoism; which will, in short, make a reconciliation between egoism and altruism, and not seek to abolish the former utterly and entirely—something impossible, and therefore rightly to be judged and called unpractical and utopian and not fit for serious consideration; as on the other hand, to supinely assume that, and behave as if, all improvement in human nature and relations generally is impossible, is worse than unpractical, is most mischievous.

The extraordinary case of the Prime Minister of Britain pleading for more spirituality, has been already mentioned as a sign of the times. As this is being written, the newspapers bring the even more extraordinary report of a bishop of the official Church of that same country¹ endeavouring publicly to promote a League of Religions, as a necessary supplement and

¹ The Bishop of Kensington.

complement of the League of Nations, and pleading for "universal brotherhood" and inviting and inducing a Hindū, a Muslim and a Buddhist, and also a student of and writer on Comparative Religion,¹ to speak from the same platform. The seed of Theosophy, re-planted four and forty years ago, with the re-proclamation of universal brotherhood, seems to be now beginning to sprout after this long period. But the perversity of human nature, and the aggressive stubbornness of this mechanico-industrial civilisation of flesh and alcohol, has been such that—alas and alas!—the dead, hard-heart soil of the "upper classes" of the nations has had to be watered and moistened and softened with rivers of blood before the seed could throw out shoots through it to the upper air. And even yet, the steady growth of the shoots is in great jeopardy. Many perils beset them; for all the heads of the hydra of aggressive nationalism, or rather capitalist-class-ism and bureaucrat-class-ism and tenacious materialism masquerading as nationalism, are not yet crushed by any means. The danger is that if these heads continue to rear themselves again and again, the Hercules-club of Labour will be compelled to crush them and—and herein is the danger—may itself get broken in the process, leaving the whole of civilisation in ruins, repeating, on a larger scale and in a somewhat different and far more acute form, the story of the slow decay of India after the *Mahābhārata* war and the Yāḍava destruction.

¹ Mr. Estlin Carpenter. Such a League of all religions would only be another name and form of the true Theosophical Society, if it can only guard against the perennial danger of falling from humanitarianism into sectarianism, of becoming converted into a new religion instead of remaining a reconciling summation and heart essence of all religions, not only old ones, but any new one or all new ones that may be evolved and shaped and fashioned, outside of it, by any peoples of the earth, in consequence of the very human need for change and novelty and love of the concrete in the shape of personal objects of devotion, and symbolologies, and ceremonies and sense-impressing and emotion-arousing formalities and rituals. Such Universal Religion should be to particular religions as engineering science is to particular pieces of architecture. The danger of a League of Religions becoming a means of absorbing other religions into one particular religion is the same in kind as the danger of the League of Nations becoming a League of only the victorious nations, for the purpose of absorbing or enslaving the others.

But we must act as if the hope were stronger than the peril, as if the strength of the disease of competitive aggressiveness were now below, and that of the *vis vitæ* of co-operative organisation above, fifty per cent. This is the opportunity for helping the *vis vitæ* with the medicine of right knowledge in the shape of the solutions of human problems given to humanity by the elder seers of the race.

(i) POLITICAL IDEALS

The political-economical-social ideals now struggling with each other in the field of Western (and therefore also of Eastern) civilisation are those of "nationalism" and "imperialism" tending to merge into "federalism" (which has also been, less happily, described as "convergent nationalism"), and of "individualism" and "socialism" tending to a fundamental agreement as to the end desired, under cover of the theoretically accepted word "self-determination," but differing widely in methods, and leading, as an immediate consequence, only to the multiplication of parties, the exacerbation of party-politics and the introduction of greater complications in the party-system of administration, which has latterly tended more and more to become the dominant form of all administrations that are at all autonomous, from great governments to business-boards and school-committees.

The above-mentioned "isms" or views and ideals, or outlooks and aspirations, as we may like to call them, are more political than economical and social; but it is obvious that all three kinds of problems are closely—indeed, inseparably—connected with each other. In the general survey of human conditions introducing these discussions, it has been indicated that the materialistic-science view of life, the ideal of deliberate "individualism" in respect of the considered philosophy and ethics of politics, "nationalism" and

“territorial patriotism” in respect of the practice of politics, “capitalism” and “mechanicalism” and “industrialism” in respect of the economic aspect, and, finally, various ways of living, dietary and sex-customs, in regard to the social aspect proper, tend to go together; as, on the other hand, the spiritual-science view of life, “socialism” or “humanism” in respect of the philosophy and ethics, and “familism” and “classism” in respect of the practice of politics, “agriculturism” and “pastoralism” in respect of the economic, and certain ways of living, dietary and sex-relations, in regard to the social aspect proper, tend to go together in another supplementary, or complementary, or (if we so prefer it) contrary group. It is also clear that the word “social” has two significations, a larger and a smaller. In the larger it includes all aspects whatsoever of gregarious human life. In the smaller, it refers only to matters of domestic life, ways of eating, drinking, marrying, disposal of property by inheritance or testament or otherwise, ways of salutation and other ceremonial conventions, and so on. The grouping, the correspondence, runs through all these, in broad lines, because of the organic unity of nature and of human nature. A turn of the kaleidoscope, and a change in the position of anyone of the coloured pieces of glass, means a change in the positions of all the others and a re-arrangement of the whole.

But for our present purposes, we need not discuss the other aspects, but may confine ourselves to the predominantly political ideals, mentioned at the outset of this section. Detailed studies and expositions of these will be found in works on politics specially dealing with them.¹ Here it is desirable only to point out that “nationalism” passes into “federalism,” the ideal of the “Federation of the World,” through “imperialism,”

¹ *Political Ideals; Their Nature and Development*, by C. Delisle Burns (Oxford University Press), published 1915, is an excellent treatise on the subject, beginning with Greece, as usual. Of course, there is nothing about ancient Indian views, also as usual.

by a gradual expansion of the meaning of the word "nation," in consequence of changing world-conditions, from the sense of the population of a given territorial area, to that of the aggregate of the populations of many such areas, and then to that of the whole "human nation," the whole of the race of man. It is useless to try to define precisely the connotation of the word "nation" in the earlier stages. Unity of ancestry, of language, of customs, of religion, of habitat, of commercial and political offensive and defensive interests, and other kinds of unity—all these come into it; but none is conclusive; now the one predominates, now the other; and there are always exceptions and vague and shadowy fringes which make utter precision impossible—as is the rule everywhere in nature, the universal being inherently made up of inseparable opposites. For practical purposes, at the present day, territorial unity, as demarcated by governmental unity of sovereign, suzerain, or central authority, is the main test. In the vagueness and elasticity of the fringe is the possibility of the expansion (or the contraction) of the connotation and the denotation of such words, and, in the case of the word "nation" in particular, of the hope that "imperialism," which, at the moment, is only a more aggressive, more selfish and more powerful "nationalism," will gradually be compelled by the force of circumstances to shoot beyond its mark and merge into what is in many ways its very opposite—"federalism," "the Federation of the World," a true and honest League of all (and not only the allied) nations.

This is even clearer in the case of "individualism" and "socialism". *Prima facie*, the two seem hopelessly antagonistic. But the *via media* of reconciliation is to be found in the word "self-determination" which both believe in. The word and the thing—"self"—is common to, and ranges through, all shades and grades, from the crassest, grossest, narrowest selfishness to the broadest and most enlightened philanthropic

service of the group-self, the social self, the Self of the Human Race and of ever greater and greater stretches and circles of life. Its finite aspect prevailing, makes for selfish, competitive individualism, "*struggle* for existence"; its infinite aspect predominant, makes for altruistic, co-operative socialism, "*alliance* for existence". But the two are inseparably connected together as the two halves of a see-saw; the one goes up as the other goes down; if, however, we try to cut off and abolish either half altogether, the other half falls down too and disappears, into pralaya, latency, sleep. The idea and ideal of individualism, broadly speaking, is that every individual should have a full and fair opportunity of development and self-expression or self-realisation, but since, as is obvious, this has to be done for each of many individuals, some mutual limitation, some mutual regulation and definition of rights and duties—which is the essential meaning of law or dharma—is inevitable. But such regulation is the essential idea of socialism; it involves the recognition of a "social soul," a group-soul, an oversoul, metaphorically if not literally, whatever the connotation of the pronoun "We" may be decided to be, in contradistinction to that of the pronoun "I".¹ (On examination, it will be found that both the connotations have pseudo-infinite grades and degrees; but the contradistinction is also unmistakable.) On the other hand, as individualism recognises that each individual is only one of very many, so, patently, socialism recognises that society is made up of individuals, and the trees cannot be neglected in caring for the wood.

Looked at thus, it appears that the distinction between individualism and socialism, as currently interpreted, is one of emphasis only. If we accentuate the element of mutual

¹ Mr. C. D. Burns guards himself carefully against the imputation to him of any belief in a "social soul" (pp. 5, 251 and 257). The metaphorical use of the expression he would probably allow. But that the metaphor has a literal basis also—on this point see *The Science of Peace*, by the present writer, where the question of "individuals within individuals" and the significance of the vedāntic "Sūtrātmā" are discussed,

regulation, we tend more towards socialism; if that of the individual's free play, then individualism.

The ideal of "liberty," thought by Western writers to have been first consciously recognised and appreciated in Athens, as involving personal independence and group-autonomy, may be regarded as only the Grecian incarnation of what has been newly born in Europe as "individualism". So the notion of "order" being the complement of "liberty" as a basis for civilisation, similarly supposed to have been invented in Rome, is the older form of modern "socialism," which seeks only to extend "order" into various regions into which it is not allowed to penetrate in various countries, at the present day.

Various other concepts which have held sway in Europe from time to time, such as that of "cosmopolitan equality," as the protest of Stoicism and Christianity against race-exclusiveness and the institution of slavery; of a (European) Unity of Civilisation, in the Mediæval Ages; of many Sovereign States with a balance of power as between them, belonging to the Renaissance; of the Rights of Man and the sovereignty of the people, developed thereafter in the Revolutionary epoch; of Nationalism and Imperialism and Federalism, of our own day—all these but ring changes on the concepts of Individualism and Socialism, these themselves being but the two different results of two different accentuations of the two inseparable aspects of the One Self, as said above.

The point to which all these considerations are directed is that IF the leaders, guides, counsellors, rulers, of the peoples of the earth, and the manipulators and suppliers of their food and clothing—IF these are really surfeited with the ecstasies of "war" (in the comprehensive sense) and its attendant emotions, and IF they really now want and are ready for the quieter and soberer emotions and satisfactions of "peace," THEN they will find a reconciliation, a due balancing of power,

between all such political and other ideals, between the claims of the individual and the claims of the State, between the individualistic as well as the socialistic demands of human nature, between the conflicting "interests" (worldly as well as other-worldly) of each individual life, and between the "classes" that make up the aggregate of human communal life—they will find their reconciliation in *the psycho-physical principles* of the old Indian social organisation, all through which the thread of "Self-determination" runs incessantly, but with a special interpretation of the word "Self," on which more may be said later on.

Bhagavan Das

(To be concluded)

PRISON REFORM

By CAPT. ARTHUR J. ST. JOHN

I AM asked to write on the above subject; but, to be frank, I am not very much interested in prison *reform*. I am more interested in trying to find out how either to abolish prisons or to transform them into something very different from what they are now. If reform is a step in one of these directions, well and good; but if it is simply a tinkering at prisons as they are, without revolutionising their aim and method, then I should prefer to leave such reform alone.

Most people who have thought on the subject will, I think, agree that the only excuse for sending to prison a large proportion of the people who are now sent there, is that the magistrates do not know what else to do with them. In the last few years the Probation system has grown up to deal with these cases. To be more accurate, it has not yet grown up in the British Isles, for it is a very immature infant here, and ill-grown at that. It is much better understood and developed in America.

When rightly understood and fully developed, I believe that Probation might be applied to all, or nearly all, criminals, including even those for whom it seemed necessary to provide some kind of segregation, some separation for a time from ordinary society. This would then take the place of imprisonment. How would it differ from imprisonment as we know it to-day? That would depend upon our motive in "segregating" these fellow-countrymen of ours, which would depend upon our attitude towards them.

If we recognise that a man commits a seriously anti-social act as a result of some innate defect, defective training, or defective environment, or of two or all of these causes, then we shall surely agree that what is required is either the correction of the environment, or the correction or care of the individual—perhaps both. We are dealing with cases for which segregation is, *ex hypothesi*, deemed necessary, so we will leave aside mere correction of environment. In any case, punishment seems to be ruled out; for innate defects and faulty training, society (that is, we ourselves, the community) is at least as much to blame as the anti-social individual. Justice requires, not punishment or retribution, but remedial treatment and re-education or training, to turn the criminal from an anti-social into a social and useful member of society. For the welfare of the community, as well as for that of the individual concerned, we want to prevent his repeating his crime.

For this purpose we must (1) prevent his *wanting* to repeat it, and (2) enable him to refrain from repeating it. To put it positively, we must make his interests and activities social—conducive to his own and his neighbours' welfare. If he should be so defective that this result cannot be produced, that he cannot be trusted to lead a social life in freedom, or without special support, then he should be cared for or provided with whatever support is necessary, so that he can lead as happy and useful a life as is possible to him. With readers of THE THEOSOPHIST I hope I need not spend time or space in pointing out the cruelty and injustice of punishing to no purpose, of making people suffer without any apparent benefit to themselves or the community. The infliction of such suffering, of course, harms us all, as well as the individuals on whom it is inflicted. Yet that is just what we are doing now, year in and year out.

Let us see, then, what might be done in the way of reforming our prison system in the direction above indicated.

The first step would seem to be to change our own attitude—to rid ourselves of the superstition that we ought to punish people for committing crimes, and impress on ourselves that we owe it to such people, and to ourselves, to undo, as far as we can, the mischief that we have done to their bodies and souls.

How are we to repair the mischief? Our treatment of them must be such as to help them to become, not, as at present, good prisoners, but good men and women, good members of free society, to the utmost of their capacity. The whole training must have this in view; it must be a training in self-direction for life and freedom. Obviously this involves a revolution in our present prison system. I will now try to indicate a few practical steps towards such a revolution.

(1) *Prison officers.* I have often said that prison reform must begin with the prison officers. Their whole treatment and status must be altered before any great improvement can be made in the prison system. If the above-mentioned aims and principles are to prevail, they must first be grasped, and their application attempted, by the staffs. And how can this be expected of officers who are subjected to petty fines, espionage and repression. If freedom and self-direction are to be aimed at in the prisoners, they must be practised by the officers, who must have a chance of exercising intelligence and responsibility. So, to begin with, I would abolish all punishments for prison officers and put them on their honour. Then I would give each officer who has passed satisfactorily through a period of probation, a definite sphere of responsibility, perhaps a group of prisoners, and a reasonably free hand in doing what is expected of him. Then I would see if shorter hours and longer leave could not be arranged; and, finally, higher salaries.

(2) *Prisoners' self-discipline.* No great success can be achieved without securing the co-operation of the prisoners in their own improvement. First, their physical and mental

health should be very carefully attended to. They should be given every possible facility in finding, and if necessary learning, a satisfactory trade or craft. Ample recreation facilities should be provided, both for body and mind. They should be encouraged to form Mutual Welfare Leagues, more or less after Mr. T. Mott Osborne's model, for their own self-discipline and mutual welfare in prison and after. They should be given full pay for work done, and charged for their keep. Needless to say that the ordinary punishments would disappear as the new spirit and method developed.

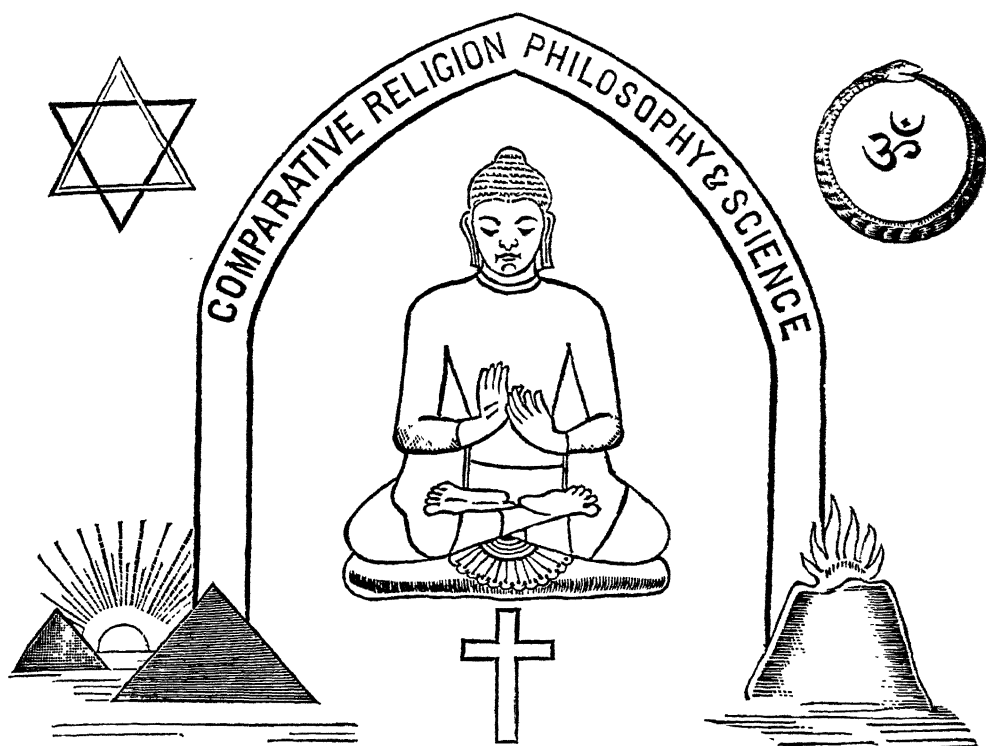
(3) *Buildings and sites* should be gradually adapted to these ends as becomes practicable. The new "prison" must gradually approximate to an industrial and agricultural village or colony, as nearly integrally complete and self-supporting as possible.

(4) *After-care*. The Mutual Welfare League (and perhaps a federation of such Leagues) should maintain responsibility for the future of its members, helping them to rehabilitate themselves in the community. As these colonies or villages become real and natural, "prisoners" may here and there like to remain in the communities which they have helped to build up. If so, why not?—always provided that they do their share of the upkeep. And if they do not, then they are not fit to return to ordinary society.

Such are a few hints of the kind of prison reform I should think worth considering. I need hardly say that they are only to be taken as hints, not as hard and fast rules.¹ I am not greatly concerned as to the forms in which the new attitude will express itself. Our business is to study and realise a sound attitude in spirit and in truth.

Arthur J. St. John

¹ Perhaps I might be allowed to add that further suggestions and information are to be found in the publications of the Penal Reform League, 7 Dalmeny Avenue, London, N. 7.



WHITMAN—HELPER-ON OF HOPE

By FRANCES ADNEY

*I know that the hand of God is the promise of my own ;
I know that the spirit of God is the brother of my own.*

—WHITMAN

DURING the past year, Walt Whitman's centenary, while the world was ostensibly being made safe for democracy, a battle of emotion and opinion has surged about the memory and the writings of "the good old gray," America's apostle of democracy. Some of the newspapers and magazines have put out "Whitman Centennial Editions"; and while those invited

to contribute to such publications have been for the most part his strong admirers—often indiscriminate admirers—yet detractors and deniers have not been silent. Many to-day sympathise with Whittier's action when he threw Whitman in the fire; numbers of people wish that Emerson's advice against the publication of *Children of Adam* had prevailed; others, with Lowell and Holmes, "see nothing in this man Whitman". On the other hand, Edgar Lee Masters, whose works show frequent Theosophical turns of phrase and thought, states that Whitman has more nearly justified the ways of God to man than any poet America has produced, perhaps more so than any poet who has lived.

From England, Arnold Bennett's tribute rings forth, *viz.*, that Whitman was one of the greatest teachers that ever lived. Great Britain welcomed him almost from the first publication of his poems, William Rossetti having printed a small, early edition of *Leaves of Grass* which the Pre-Raphaelites enthusiastically acclaimed, Swinburne alone of the group later retracting his terms of praise. Ruskin wrote to an American friend: "These are quite glorious things you have sent me. Who is Walt Whitman, and is much of him like this?" Robert Louis Stevenson, who at first considered his work hopelessly barbaric, wrote of him later in *Books That Have Influenced Me*:

I come next to *Leaves of Grass*, a book of singular service, a book which tumbled the world upside down for me, blew into space a thousand cobwebs of genteel and ethical illusions and, having thus shaken my tabernacle of lies, set me back again upon the strong foundation of all original and manly virtues. But it is only a book for those who have the gift of reading.

Walt Whitman shrank from indiscriminate praise, but there is nothing to indicate that he ever resented the fiercest criticism. The thing which grieved him when he was here, may in some measure grieve him still—the sorrowful fact that the masses for whom he wrote do not know what he was talking about, do not dream of the majestic freedom towards

which he would lead them. He knew he must wait to be understood. Sadly he foreshadowed our present day :

Democracy—the destin'd conqueror—yet treacherous lip-
smiles everywhere,
And Death and infidelity at every step.

Whitman sought to make democracy safe for the world ; and his conception of democracy vastly transcended any form of government, representative or other. Democracy to him meant an immense spiritual brotherhood ; and at his best, when he was afoot with his vision, this brotherhood included the world, past, present and to come, with assemblages of all the planets and solar systems. Sometimes his vision pierced the heights and became painfully acute ; and then, like Arjuna when Kṛṣṇa revealed Himself, he gasped : “ I cannot bear it ! ” In his ordinary consciousness he lived brotherhood hourly and somewhat vehemently, saying :

I speak the password primeval—I give the sign of democracy ;
By God ! I will accept nothing which all cannot have their
counterpart of on the same terms.

He did not dare to reject anyone. The scope of the world, of time and of space, pressed upon him ; the Hottentot and woolly-haired hordes, “ human forms with the ever-impressive countenances of brutes,” were his brothers—nay, his very self. “ Each of us is here as divinely as any is here.”

Because he was here so divinely, he shrank from the prospect of being cramped into any ordinary biography. How could anyone understand him who did not understand himself ? As to his own identity, he knew that he had only hints, clues, indirections. Inevitably, however, we seek all possible hints and clues which tend to explain this extraordinary being ; and the outer events of his life help us a little on our way.

He was born at West Hills, Long Island, New York, May 31st, 1819. His father was a carpenter. His ancestry was Holland-Dutch and English, with a dash of Quaker in the

composition. The family moved to Brooklyn, N.Y., where Walt went to the public schools until the age of twelve, when he "tended in a lawyer's office, then a doctor's". When he was fifteen he went into a printing office to learn type-setting. At the age of eleven and twelve he began writing bits for *The Long Island Patriot* and *The New York Mirror*; and in *Specimen Days* he tells of opening these publications and cutting the leaves with trembling fingers, adding: "How it made my heart double-beat to see *my piece* on the pretty white paper in nice type." He taught in the country schools in Suffolk County, New York, for three years, then started a weekly newspaper, which was well received. Of this venture he said: "Only my own restlessness prevented my establishing a permanent property there." This restlessness pursued him until, in some capacity, he had learned by heart the lore of his beloved America; for he worked or tramped over practically the entire country. Sometimes he was on the editorial staff of a newspaper, as in New Orleans; again he did journalistic writing, or mere type-setting. At one period he turned to his father's trade of carpentering, building and selling small houses to working men at a small profit. At this business he might have prospered; but he would frequently drop it to write away at his *Leaves*. He was singularly free from the money-getting taint. He entered lovingly into all life of the open air, fraternising with working men of every class and type, "going with powerful, uneducated persons," giving his democratic proclivities full swing.

During the Civil War he became a volunteer nurse in army hospitals and camps, and it is claimed for him that he personally visited and ministered to over 100,000 sick and wounded Union and Confederate soldiers. During these hospital service years he supported himself by writing letters to *The New York Times*. Out of this experience grew the sorrowful yet stirring division of the *Leaves* sub-titled "Drum Taps,"

through which his love for the common soldier surges as an overmastering passion. Out of this experience, too, grew his lifelong ill-health, the paralysis which was pronounced to be the outgrowth of overwork and camp malaria. With health impaired by unremunerated service to his country, he was given a desk in a Government office at Washington, only to be summarily dismissed therefrom by the chaste head of the department for the offence of being the author of *Leaves of Grass*. He was reinstated, however, in another department of the Government, which place he retained until increasing illness forced him to cease work. He accepted with equanimity whatever befell, as his own words, written in 1882, indicate :

From to-day I enter upon my sixty-fourth year. The paralysis that first affected me nearly ten years ago and has since remained with varying course, seems to have quietly settled down and will probably continue. I easily tire, am very clumsy, cannot walk far; but my spirits are first-rate. I go around in public almost every day—now and then take long trips by rail or boat . . . keep up my interest in life, people, progress and the questions of the day. About two-thirds of the time I am quite comfortable. What mentality I ever had remains entirely unaffected, though physically I am a half-paralytic and likely to be so as long as I live. But the principal object of my life seems to have been accomplished—I have the most devoted and ardent of friends and affectionate relatives; and of enemies I really make no account.

Any recital of the externals of Whitman's life is incomplete without a knowledge of his own attitude toward his lesser self, the personality. He seldom made the error of thinking that the personality was the reality. He stood outside himself :

That shadow, my likeness, that goes to and fro, seeking a
liveliness, chattering, chaffering;
How often I find myself standing and looking at it where
it flits;
How often I question and doubt whether that is really me.

That shadow of himself aroused Lincoln's admiration when, seeing Whitman pass the White House, he turned to those near by and said: "Well, he looks like a man!" That shadow of himself, the personality, awakened within the people he met

a warmth and depth of love which it is the fortune of few souls to inspire. He was adored by hundreds of the common people who had never read a word of his writings. Children were strongly attracted by him. Rough labouring men pressed close about him, longing to touch him, not understanding the secret of his magnetic presence, yet nevertheless laying affectionate hands on his arm or knee. As he himself was the caresser of life, wherever and however moving or appalled, so life itself, embodied in his warm-hearted, simple-minded countrymen, turned and poured upon him *largesse* of spontaneous love.

Whitman sought the lower classes ("his noisy, fire-engine society," as Emerson called it), and his seeking was neither a pose nor a philanthropy. He was one of them on many planes of nature. With all his vision, his spirituality, his illumination, he was undeniably deeply immersed in matter. Therein lies a danger to his readers, a danger which he freely recognised. "You read this book at your peril"; and again he asserted that he should probably do as much evil as good with *Leaves of Grass*. "This is no book; whoever touches this, touches a man!"—a man, furthermore, we must add, who fully and freely recorded those periods when he was "dowsed in the frenzies of the Earth and the necessities of Nature".

Since in youth and early manhood he had few books, he probably had no opportunity to ponder that warning given by Proclus: *The mortal, once endowed with Mind, must on his soul put bridle, in order that it may not plunge into the ill-starred Earth but win to freedom.*

Whitman did, through devious windings, win to a large degree of freedom; and, on some upper plane, he doubtless came into touch with the mind of Proclus, for he formed himself on Shakespeare¹ and the Bible. Whoever reads

¹ Whitman's sensitiveness to unseen forces is indicated here: "I will not be positive about Bacon's connection with the plays, but I am satisfied that behind the historical Shakespeare there is another mind, guiding, and far, far reaching."

Shakespeare contacts a measure of the mighty power of the Master Rāgozci.¹ Whoever studies the Bible deeply, bathes his spirit in those Mysteries which are there veiled in symbolic language, and sends out filaments of his soul toward those Members of the Great White Lodge who make the pages of scripture pulse with life for one who reads, not by the letter, but by the syllable.

Leaves of Grass was written after Whitman had attained a state which some of his friends called Cosmic Consciousness. The degree and the extent of his illumination must be estimated from his works. Previous to this period he had written from the surface of his mind, and the public had accepted the output. Thereafter, the world stamped with some savagery upon the product of his superconsciousness as well as upon those phrases which seem to have sometimes surged up from a turbid subconsciousness. The murk of the undercurrent was inevitable, and Walt was himself the child of whom he sang :

There was a child went forth every day ;
And the first object he look'd upon, that object he became ;
And that object became part of him for the day, or a certain
part of the day, or for many years, or stretching cycles
of years.

The public itself formed a part of that mire which, put into English (or American) language, jarred its own traditions and racked its nerves. *Leaves of Grass* went through several early American editions, each more disastrous than its predecessor. Of the first edition Emerson wrote to Carlyle that "it had terrible eyes and buffalo strength and was indisputably American". Perhaps two weeks after this letter had been despatched, a second edition of the *Leaves* was put forth, with a laudatory letter in the Appendix which Emerson had written Whitman concerning a portion of his work, and an

¹ For the connection between Proclus and the Master Rāgozci, see Mr. Leadbeater's sermon on St. Alban.

extract from that letter, *viz.*, "I greet you at the beginning of a great career," in gold upon the cover. Edward Carpenter gives an authoritative account of this period of misunderstandings and acrimonies :

. . . Whitman probably failed to realise (it was hardly in his nature to do so) the reaction this advertisement might have upon Emerson and *his* interests. He was thinking of his own bantling first edition, flouted, scorned, neglected and like to perish, and of the splendid testimony from one of the greatest of living names in letters, which would suddenly lift it into fields of life and light. "I supposed the letter was meant to be blazoned," he said one day . . . "I regarded it as the character of an emperor." It did not occur to him that its blazoning might possibly cost the emperor his throne.

But indeed the matter was serious, comically serious. Here was Emerson, the imperial one, whose finger laid on a book was like a lighthouse beam to all the coteries of Boston, actually recommending some new poems to the world in terms of unstinted praise. The whole world, of course, went to buy them. A hundred parlours of mildly literary folk or primly polite Unitarian and Congregational circles beheld scenes over which kind history has drawn a veil! —the good husband or head of the house, after tea or supper, settling down in his chair, "now for the book so warmly spoken of!" The ladies taking their knitting and sewing . . . the general atmosphere of propriety and selectness; and then the reading! Oh, ~~the~~ reading! The odd words, the unusual phrases, the jumbled sequences, the stumbling uncertainty of the reader, the wonderment on the faces of the listeners, and finally—confusion and the pit! the book closed, and hasty flight and dispersion of the meeting. Then, later, timid glances again at the dreadful volume, only to find, amid quagmires and swamps, the reptilian author addressing the beloved Emerson as "Master" and saying: "these shores you found!" Was it a nightmare? Had the emperor gone mad? or was his printed letter merely a fraud and a forgery?

That Whitman and Emerson understood each other far better than the public guessed, is evidenced by their friendship, which remained unbroken until the death of the latter. Whitman's strong inner conviction of his own mission and the rectitude of his course is attested by his refusal to tone down his third edition in response to Emerson's eloquent pleading. In spite of the doubts and fears of his publishers, the distrust of his friends, and the mirth and scorn of the public, he stood like a rock—"a rock in a weary land," Elbert Hubbard called him.

His original idea, as he quite simply told Edward Carpenter, was to bring men together by putting before them the *heart of man*, with all its joys and sorrows and experiences and surroundings. He sought to image a complete man—an average man. Some of us who believe in his mission regret that he stopped short of its fulfilment, that he did not unequivocally indicate those other rounds on the evolutionary ladder where the business of life is to transcend the average man. However, he had no physical-plane teacher. H.P.B. had not touched the shores of America when the bulk of *Leaves of Grass* was written; and the world sadly lacked the crystal-clear teachings of Mrs. Besant and C. W. Leadbeater. Whitman could but stumble along the road which, in English literature, was blazed by William Blake—that ardent mystic who was considered a madman with strong leanings toward indecency, when he tried to mirror forth the heaven and the hell which he found within himself. Whitman plunged deep into the stream of mysticism which, exemplified by Blake, was continued in varying volume by both Emerson and Browning—Emerson's presentation of the basic truth of the unity of spirit and matter being intellectual and Platonic (bloodlessly intellectual, Whitman thought), and Browning touching only occasionally on the inherent divinity of matter as represented by the human body, as in "Red Cotton Nightcap Country":

Body and soul are one thing with two names
For more or less elaborate stuff.

Or in "Rabbi Ben Ezra":

Let us not always say:
"Spite of this flesh to-day
I strove, made head, gained ground upon the whole!"
As the bird wings and sings,
Let us cry: "All good things
Are ours, nor soul helps flesh more now than flesh helps soul!"

If Whitman somewhat over-emphasised the unregenerate flesh, it was doubtless a necessity of his nature. *Il a les*

défauts de ses qualités. Unless very high on the evolutionary path, one could scarcely possess the strength to face alone and practically unmoved the obloquy of the world without exhibiting some of the lower, objectionable phases of that power. It is refreshing, after pages of plaudits, to come upon Carpenter's reference to Whitman's "cussedness"—a certain waywardness, wilfulness, or spirit of refusal being thus indicated—tenacity, obstinacy. There were rocky and coarse elements in his character which were reproduced in his writings; but, with discrimination, no reader need wreck himself on those reefs.

His desire to speak straight from and to the heart led him to free himself as much as possible from all literary attitudinising, to discard conventional literary phrases, and to unchain himself from bonds of metre or rhythm. He did, however, attain a wild, free rhythm, a strange music like the surge of the elements. When he chose to so limit himself, he could use poetic form masterfully, as his "Dirge for Lincoln," some of his "Sea Chants," "When Lilacs First in the Dooryard Bloomed," and "O Captain, My Captain" illustrate conclusively. Emerson objected to the absence of metre in the *Leaves*, and ended a talk thereon with Carpenter by taking down a volume of Tennyson from his shelf, handling it affectionately, and dwelling on the beauty of the Tennysonian diction and metre. John Burroughs has summed up comprehensively Whitman's form, which to large numbers of people is offensively and rudely chaotic. Burroughs said:

In regard to the unity and construction of the poems, the reader sooner or later discovers the true solution to be, that the dependence, cohesion and final reconciliation of the whole are in the personality of the poet himself . . . When Tennyson sends out a poem, it is perfect, like an apple, or a peach; slowly wrought out and dismissed, it drops from his boughs holding a conception or an idea that spheres it and makes it whole. It is completed, distinct, and separate—might be his, or might be any man's. It carries his quality, but it is a thing of itself, and centres and depends upon itself. Whether or not the world will hereafter consent, as in the past, to

call only beautiful creations of this sort *Poems*, remains to be seen. But this is certainly not what Walt Whitman does, or aims to do, except in a few cases. He completes no poems apart and separate from himself . . . His lines are pulsations, thrills, waves of force, indefinite dynamics, formless, constantly emanating from the living centre; and they carry the quality of the author's personal presence with them in a way that is unprecedented in literature.

Because of Whitman's audacious adventure, all authors are more free; but the evil which lives after him is the horde of petty penmen who have nothing in particular to say, who cannot wield poetic form, and who consequently flood the land with "free verse".

It is too early to estimate the scope of his influence, even upon authors; but if he had done nothing but stimulate the production of *Towards Democracy*, his work would have been well worth while. Edward Carpenter felt Whitman's influence as he felt that of the sun and the moon, and found it difficult to imagine what his life would have been without it. While *Leaves of Grass* "filtered and fibred" his blood, he did not try to imitate it, or its style, and the form which *Towards Democracy* took, after the rejection of more classic structure, seemed an inevitability. It is because both Whitman and Carpenter were seeking to express the enlargements and expansions of the *ego*, that their writings were necessarily cast into wide, loose moulds which did not too much hamper the cosmic flow—Whitman's product being rough and solid like the earth, Carpenter's partaking more of the air and the stars.

Whitman's work, despite its frequent earthiness, is more intuitional than intellectual. It stimulates, too, the intuition of his readers, as does some vast, unelucidated, cosmic symbol. Behind and beyond every expression looms the more real, the more potent Unexpressed. Of this quality he himself said:

What lies behind *Leaves of Grass* is something that few, very few, only one here and there, perhaps oftenest women, are at all in a position to seize. It lies behind almost every line; but concealed, studiously concealed; some passages left purposely obscure.

These hidden meanings are not yielded to those who approach him in a mood of unkindly criticism, certainly never to those who consider him a conceited egotist. In reality he was gentle and humble, as are all great souls. When he said "I" he meant "You," or, more probably, "You and God". In this sense he could speak of "taking myself the exact dimensions of Jehovah," while, in another mood, the sight of seashore sand could reduce him to abject humility:

O baffled, balk'd, bent to the very earth,
Oppress'd with myself that I have dared to open my mouth,
Aware now, that, amid all that blab whose echoes recoil upon
me, I have not once had the least idea who or what I am,
But that before all my insolent poems the real Me stands yet
untouch'd, untold, altogether unreach'd,
Withdrawn far, mocking me with mock-congratulatory signs
and bows,
With peals of distant, ironical laughter at every word I have
written,
Pointing in silence to these songs, and then to the sand
beneath.

His Self doubtless sometimes viewed with^{*} sad-eyed wonder his occasional mistranslation of Cosmic Love. He indubitably did at times reduce it to its lowest terms. Only those who have touched the atomic astral, only those who, from infancy, have felt the encircling of the Almighty Arms, know how fatally easy it is to degrade that irresistible force, especially if all surroundings and associates are keyed to a low pitch.

There is no doubt that Whitman had reached a stage in evolution which is hardly suspected by the mass of humanity, and that through his great capacity to love he was often able to identify himself with the Second Person of the Trinity. Any account of him would be incomplete without his poem, *To Him that was Crucified*:

My spirit to yours, dear brother,
Do not mind because many sounding your name do not under-
stand you,
I do not sound your name, but I understand you,

I specify you with joy, O my comrade, to salute you, and to salute those that were with you, before and since, and those to come also,
That we all labour together transmitting *the same charge and succession*,
We few equals, indifferent of lands, indifferent of times,
We, enclosers of all continents, all castes, allowers of all theologies,
Compassionaters, perceivers, rapport of men,
We walk silent among disputes and assertions, but reject not the disputers nor anything that is asserted,
We hear the bawling and the din, we are reach'd at by divisions, jealousies, recriminations on every side,
They close peremptorily on us to surround us, my comrade,
Yet we walk upheld, free, the whole earth over, journeying up and down till we make our ineffaceable mark upon time and diverse eras,
Till we saturate time and eras, that men and women of races, of ages to come, may prove brethren and lovers as we are.

Perhaps Whitman's chief value is prophetic, in the deepest sense of that word. That he felt himself to be the lineal descendant of Buddhist, Taoist, Sūfi, Alexandrian Eclectic, Platonist and Christian Mystic, there can be no reasonable doubt. Echoes of the Upanishads, which probably he never saw, resound through his words. He was a natural, although an untrained occultist. He sensed the mystic power of sound. He knew that upright lines, curves, angles, dots, were not words, nor even "those delicious sounds out of your friends' mouths"; but human bodies were words—myriads of words; also, air, soil, water, fire. Yet even these do but hint the hidden Name: "Though it were told in three thousand languages, what would air, soil, water, fire, know of my Name?"

He had unshaken faith in the inherent rightness of all phenomena, and he asks doubters rather ironically: "Did you guess that the celestial laws were yet to be rectified and worked over?" For him there was neither doubt nor hurry.

My rendezvous is appointed—it is certain;
The Lord will be there, and wait till I come, on perfect terms.

He had secret intimations of pralayaic and manvantric successions:

There is no stoppage, and never can be stoppage;
 If I, you, and the worlds, and all beneath or upon their
 surfaces, were at this moment reduced back to a pallid
 float, it would not avail in the long run;
 We should surely bring up again where we now stand,
 And as surely go as much farther—and then farther and
 farther.

Whitman loved Nature, but usually in her human aspect. Seldom did he, like Thoreau, seem to find Nature's pageants sufficient in themselves. To his vision, a vast similitude interlocked all, and he believed that soggy clods should become lovers and lamps and that a blade of grass was the journey-work of the stars.

Not in similitude only, but in identity did he believe. "You cannot degrade another without degrading me." He does not try to imagine what another feels; "I *am* the man—I suffered, I was there!" And after he has identified himself with the old artillerist, the mash'd fireman with breast-bone broken, with silent, old-faced infants, sharp-lipp'd, unshaven men, the mother condemned for a witch, the spent slave hounded by pursuers, he exclaims:

O Christ! This is mastering me!
 In at the conquer'd doors they crowd. I am possess'd.
 I embody all presences, outlaw'd or suffering;
 See myself in prison, shaped like another man,
 And feel the dull unintermitted pain.

His passion was for unity, and he sometimes attained the state consistently sought by the yogī.

After democracy his major themes are Love, Death and Joy; yes, and Religion, although to many he appears essentially irreverent and irreligious. His "Chant of the Square Deific" contains hints that, with St. John of the *Apocalypse*, he saw the unfolding Cross within the cube. Certain is it that he saw God in all, and all in God; and, absolutely, God was Love. The kelson of Creation is love: Those who love

each other shall be invincible: Love is the base of all metaphysics—these are some of his assertions. He was not proud of his songs, but he was proud of the measureless ocean of love within him.

He linked love with death, and joy with death, in a manner disconcerting to the surface thinker. Singing lustily of life in all its aspects, he would turn and celebrate Death with the mystic ardour of a mediæval saint seeking the Divine Union. "Give me your tone, O Death, that I may accord with it." "I do not believe that Life provides for all, but Heavenly Death provides for all."

After singing the joys of the earth, and the joys of pensive thought, he turned to the joys at the thought of death, which included prophetic gleams of better, loftier love's ideals. He was an incarnation of joy—"I am the ever-laughing"; but, strong and serene, he could face the joy of suffering—to be entirely alone with one's enemies, to find how much one could stand, to look strife, torture, prison, popular odium, death, face to face—to be indeed a God! Yet, when he wished for the word final, superior to all, the Sea gave it him:

Lisp'd to me the low and delicious word DEATH;
And again Death—ever Death, Death, Death,
Hissing melodious . . . but edging near, rustling at my feet,
Creeping thence steadily up to my ears, and laying me softly
all over . . . Death, Death, Death, Death, Death.
The word of the sweetest song, and all songs,
That strong, delicious word which, creeping to my feet,
The sea whisper'd to me.

He firmly believed that whatever happens to anybody may be turned to beautiful results, and that nothing can happen more beautiful than death. Because of Whitman, the race will go forward much richer in one of the essential elements of progress—Hope. He saw everything existing for the sake of the Soul; all things were miracles, wholesome and sweet, and his ultimate word was: "I swear there is nothing but Immortality."

Frances Adney

PSYCHOANALYSIS IN THE LIGHT OF THEOSOPHY¹

By CHELLA HANKIN, M.B., B.S.

ALMOST every one has heard of psychoanalysis, and many people are beginning to get interested in it. A few have become keenly interested, because they realise that psychoanalysis is a big thing, for it deals with big things, in an arresting, real, and original way. It has, in fact, discovered no less a thing than how to construct a mirror in which people, if they will, may view their own souls. You may, if you have the strength, and a sufficiently real longing to know the truth, survey your weaknesses, foibles, faults, your deficiencies, and lack of expression of latent potentialities, and so in the light of knowledge start to reconstruct and shape your character.

Psychoanalysis is a comparatively new thing, yet it is already world-known, and, personally, I believe it is going to be one of the forces which will help to shape the future. If this be so, it is very desirable that Theosophists should understand it thoroughly, as indeed they should endeavour to understand, as far as possible, all the thought in science, literature or philosophy through which the race is gradually evolving. And this is desirable for several reasons: First of all, a very high authority has told us that Theosophic truth can best be promulgated by "enforcing its theories, . . . with direct inferences deduced from and corroborated by the evidence furnished by modern exact science". And then

¹ A lecture given to the Blavatsky Lodge, T.S., London, on November 6th, 1919.

again, modern exact science and Theosophy, if an attempt is made to correlate them, can become mutually very helpful. The Ancient Wisdom supplies the principles and super-physical facts, which ordinary science may, if it will, use deductively to amplify and extend its own physical-plane discoveries. This is particularly true in relation to the science of psychology, for here we are dealing with a mass of super-physical facts, which facts, were they even tentatively acknowledged by psychologists, would turn their outlook, from being a more or less uncharted wilderness, into an exact science. Science, on the other hand, can give Theosophists the means, acquired through much painstaking research, through which the principles and facts known to Theosophy can become demonstrated to their ordinary senses. Take psychoanalysis, for example; it has devised a method through which we have demonstrated to us a means through which we can directly explore the condition of our subtler bodies, and have still further proof of their existence.

From another standpoint, it is particularly necessary for Theosophists thoroughly to understand psychoanalysis, because it deals with so much that has a direct bearing on Theosophic teachings. So much so is this, that it is conceivable that Theosophists might become shaken in their beliefs and, distrusting their own intuition, begin to wonder whether the psychoanalytic outlook were not the correct one. To the superficial investigator the psychoanalytic outlook is strikingly like the Theosophic. Perhaps this is one of the reasons which causes psychoanalysis to become so speedily popular amongst Theosophists. Psychoanalysis, because of the common factors which bind the race through the unconscious, postulates the equivalent to our belief in brotherhood. It further believes in an unconscious—in Theosophic terminology, a sub-conscious—and has discovered the existence of reacting thought-forms; it has also, unknowingly, come into contact

with the consciousness residing in the permanent atom. It speaks of "a God within," and its belief in a psychological determinism approaches, from one aspect, our belief in karma. It teaches, moreover, that it is only through sacrifice and sublimation (*i.e.*, transmutation) of his lower tendencies that man can evolve. Moreover, it has much to say on dreams, and so also has Theosophy. Again, one aspect of psychoanalytic research deals with a very interesting investigation in comparative mythology—the mysteries—and the common factors to be found in all great religions. This investigation has been woven, with wonderful, painstaking research, into the fabric of psychoanalysis in support of its teachings and conclusions.

Now, in this lecture, I shall try to touch upon all this, and attempt to correlate Theosophy and psychoanalysis in these aspects. For this purpose, I propose to deal with the subject under three headings :

- I. A general explanation of its principles.
- II. Psychoanalysis as a Therapeutic System.
- III. Psychoanalysis as a contribution to the thought of Comparative Mythology and Religion.

First of all to explain its general principles. We must remember that there are several varieties of psychoanalysis, but the only variety which I shall deal with to-night is that system elaborated by Dr. Jung, of Zurich. His system is the one which appears to me to have most truly grasped the facts concerning consciousness as they *really* are. He allows the facts of consciousness to mould his system for him, instead of trying to force the facts found into a preconceived hypothesis. This, for example, is what Dr. Freud of Vienna has attempted to do. He has discovered in his investigations the undoubted, very great importance of sex in human psychology. By sex he means the mutual attraction between the sexes at all levels of consciousness. But having made this discovery,

he then became so lost in the same, that he came to the conclusion that the whole of human psychology revolved around this central idea, or root-complex as it is called. Some most amusing reading is to be found in books written on psychoanalysis by followers of the Freudian school, as the result of this conclusion. The strenuous and far-fetched efforts which are made to mould all facts into this primary idea are certainly most ingenious, although so far-fetched as to be sometimes very funny. But it must be owned that the reader who has not yet learnt to view the fact of biological sex as inevitable, interesting, and at the same time a factor in human evolution, most necessary to be understood, is apt, in reading such books, to be overcome by repugnance. And then, as a result, one often hears vehement dislike expressed of psychoanalysis in general, and of Freud in particular. This is a mistake, for however one may disagree with Freud's conclusions, one recognises that he is one of those to whom the greatest honour is due. Fearlessly he shakes himself free from all the trammels which man's ignorance and wrong acting and thinking have built around this subject, and fearlessly builds up a scientific system, which has laid him open not only to the attack of the world at large, but also perhaps to that of the bulk of his profession. Moreover, we must realise that although we may feel we cannot accept his conclusions in many things, we are indebted chiefly to him for the *practical* discovery of the unconscious, which has made all further research along these lines possible. I say *practical* discovery, for although the unconscious was known and discussed from an academic standpoint before Freud's time, it was he who first discovered the means through which this unknown territory could, to some extent, be explored.

Besides Freud, there are other well known scientific investigators along these lines—Adler, for example, who takes as his root-complex “the will to power,” and in consequence

excels Freud in his strenuous endeavours to mould all material to fit in with this standpoint.

And then, besides the followers of these well known investigators, one meets with a large number of would-be workers on these lines who, seizing upon the technique of psychoanalysis, attempt to apply it with good, bad, or indifferent results, according to their stage of knowledge, personal fitness, and general suitability to the work.

I would emphasise that the results may be indifferent, or even dangerously bad, as the result of ignorant handling of this difficult subject. To attempt to interfere with the workings of such a delicate organism as the human soul, is certain to bring about disaster, unless the operator is particularly suited and trained for the work. In fact, certainly in its application as a therapeutic measure, I am not at all certain that the lay worker is at all desirable. In any case, he who takes up this work must have an intimate, sympathetic, and first-hand understanding of human nature, and as far as possible, of its multitudinous interests. In addition, such a one should not only have an academic, but a practical acquaintance with human psychology, both in health and disease. And all this is not easily acquired ; therefore the really capable psychoanalyst cannot so readily be found. Anyone who wants to be psychoanalysed should be very careful to whom he entrusts the task. And, above all, anyone who would attempt to help others to put their consciousness in order, should be willing to strive to the uttermost to have his own in such a condition that he will aid instead of harming his patients.

But after this digression as to the various schools of psychoanalysis, let us return to the explanation of its main principles. As I have just told you, psychoanalysis has discovered the unconscious, or, in Theosophic language, the sub-conscious, from the *practical* standpoint. The technique which it uses to explore this region arises from an ingenious application

of the psychological laws of association—through the so-called “interpretation of dreams,” and again, through a test called the association test. It has discovered that the unconscious has a language—a symbolic one—and furthermore, although there are no fixed and universal symbols, nevertheless there is a remarkable uniformity in the type of symbols used. Jung explains this by stating that lying in the unconscious is the history of the evolution of the psychology of the race, and thus archaic methods of thought and feeling manifest themselves therein. And when the unconscious speaks in its symbolic language, it has much to tell the waking consciousness. In direct and forcible language it talks of the faults and foibles of the individual to which it belongs, of his repressed fears, wishes, and aspirations, and demonstrates those things in him which are calling out for expression, and shows him along what lines his evolutionary growth should proceed.

As to the nature of this type of consciousness, Jung has not much to tell us. He regards it simply as one mode of expression of consciousness expressing itself through dense physical matter. Consciousness expressing itself through dense physical matter is, for Jung, the only reality we need concern ourselves about, for his outlook is strictly empirical and practical, and ontological speculations are remote from his system.

Another strong characteristic of his teaching is the insistence upon the fact that all true growth must come from within. Man must be strong and autonomous, must free himself from all leading-strings and props, find out his true line of growth, and then advance to meet life courageously, tackling and overcoming all the obstacles that may lie in his path.

Now all this agrees in many particulars with our Theosophic outlook, but our ultimate explanation of the facts concerned is very different. For example, the Theosophic conception of what the subconscious is, materially differs from

that of the psychoanalyst. The psychoanalytic unconscious, from the Theosophic standpoint, consists of the following factors:

(a) The astro-mental body with its accustomed vibrations and reacting thought-forms. The latter, which consist of astro-mental matter acted upon by various thoughts and emotions in relation to any particular subject, are called complexes by the psychoanalysts.

(b) The etheric brain and nervous system, where originate, I am inclined to think, much of the dream-life investigated by psychoanalysts.

(c) The consciousness lying in the permanent atoms, which contain the vibrational possibilities of the long line of evolution behind the individual. It is this common experience of the race, contained in our permanent atoms, which causes the unconscious in every one to speak the same symbolic language. For the symbols that are used, stand for those external forces and objects of Nature which the infantile consciousness of the race gradually correlated with its own innate inner powers.

(d) Then there are the higher promptings of the ego, which Theosophy would include in the superconscious, not in the subconscious.

Thus it can be seen that a large part of that which psychoanalysis would class as part of consciousness proper, might, to the Theosophist, more accurately be classed as the mechanism of consciousness. This dividing of consciousness into consciousness proper and the mechanism through which it works, is a very helpful one. It simplifies and clarifies much of the findings of psychoanalysis, and, personally, I have found it a very great help in teaching patients to understand themselves.

The psychoanalyst's realisation of the necessity of finding through what line of growth and conduct each individual can best express himself, fits in remarkably with our Theosophic

conception of dharma. Moreover, the realisation of psychoanalysts that all true growth must come from within, also closely corresponds with the outlook of Theosophists. We also believe in a "God within," who must guide and direct each man's evolutionary growth. But the psychoanalyst's "God within" stands for something very different from that of the Theosophist. To the latter it means the spiritual ātmā-buddhi-manas, the reflection of the immortal monad. To the psychoanalyst, it only stands for that part of the "libido" which tends towards evolutionary growth. From the psychoanalytic standpoint, that part of the libido which is under the control of the waking consciousness corresponds to the will. The libido of the psychoanalyst can be defined as psychic energy, and from the Theosophic standpoint is composed of prāṇa, driven by will, entangled often in elemental essence.

Dreams, from the standpoint of psychoanalysis, are the means through which the unconscious expresses itself in the brain-consciousness. The person's ordinary, often artificial, method of thought and feeling, creates what is called a censor, which prevents the unconscious expressing itself except by means of symbol, which indeed is the natural language of the unconscious. Through dreams all the suppressed and non-expressed material lying in the unconscious manifests itself, and can be understood by anyone who has learnt its language.

The psychoanalyst who does not really understand the Theosophic standpoint, and, on the other hand, the Theosophist who does not really understand the psychoanalytic outlook, are apt to imagine that their respective viewpoints as to the meaning of dreams are diametrically opposed to each other. This is far from really being the case.

Theosophy would classify dreamers and their dreams under four heads :

(1) The quite undeveloped man, whose ego cannot yet get into touch with his sleeping bodies.

(2) The more developed type, who is still unawakened in his astro-mental body, but whose ego is sufficiently evolved to be able to get into touch with his sleeping bodies. By being "unawakened" I mean that the ego cannot yet function independently in his astro-mental vehicle, whilst the physical is asleep.

(3) The still more developed person, who is fully awake on the astral, but who may or may not "bring through" the remembrance of the same.

(4) The fully developed person, who will not "dream" at all in the usual sense. His etheric and dense physical brains, trained to respond only to the impacts of the ego, will remain quiescent whilst the ego is away from them, and so perfectly record the astral happenings on his return.

This last type is so rarely found, that it is not necessary to take it into consideration in practical psychoanalytic problems.

To review the other types :

The first type belongs to such a primitive stage of development that its dreams are simply the product of the etheric and dense physical brains, with perhaps some desire-surgings from the astral, which is floating over the sleeping body. Dreamers of this type will fit in well with the Freudian conception. Dreams relating to wish-fulfilments concerning sex, food, or a fighting- or fear-complex, generally frankly undisguised in their expression, will be all that will be possible at this early stage.

In type second, where it is possible for the ego to influence the dream-life, some warning or advice from this source may appear. It will be possible at this stage of evolution to know the better and do the worse, and the suppressed knowledge as to the better will begin to appear as symbolic dreams. This type of sleeper is much more easily influenced by vibrations, noble or ignoble, which may strike his sleeping bodies from without, and so act as an instigator for a dream. These vibrations may come from either the dense physical or the

etheric. Other types of instigation can come through changes in the physiological condition of the body, or through vibrations started by the astro-mental body or by the ego. The dreamers of the third type will differ according to how far they can bring through their activities on the astral. Full remembrance is very rare, and what is remembered often merely acts as an instigation to start an etheric or dense physical brain dream. It appears likely that this class of dreamer will probably have nearly all his dreams originating in his etheric and dense physical brains, for his astro-mental body will be fully occupied elsewhere, and so will not influence the sleeper so fully as in less developed types. This last type of dream will be symbolic, and quite useful for the purposes of psychoanalysis. Of course in this type also, the ego may give symbolic warning or advice; and just before awakening, the astro-mental body will also have its share in producing a dream.

So it will be seen that, with very rare exceptions, the dream material of practically every one can be used for psychoanalytic work.

Moreover, we have so far seen how the Theosophic outlook sheds much light upon, and amplifies, the findings of psychoanalysis. In addition, it more truly meets the requirements of humanity than does the outlook of psychoanalysis. Deep down in man's nature there is the inner necessity, because of the essential nature of his being, of the assurance of his individual immortality, and of all that that belief implies.

The Soul of man is immortal.

The principle which gives life dwells in us and without us, is undying and eternally beneficent.

Any system which does not allow for this necessity cannot perfectly satisfy every potentiality belonging to humanity.

Chella Hankin

(To be concluded)

FRIENDSHIP

THE class was over : we sat alone,
A solemn Buddhist priest and I ;
Sweet odours on the south wind blown
Were all that sought our company.

“ For him who has no friend,” he said,
“ Life is a desert, bleak and wild.”
He mused awhile, then raised his head ;
With wondrous radiant eyes he smiled.

“ But who is not my friend ? I love
In this our world all living things.
Dear souls are they, the sad who move
In silence, and the bird that sings.”

He spoke these words, and slowly rolled
His tidy pack of English books ;
Bowed like a courtier of old,
And took his way with joyous looks.

All I had uttered in that hour
Fell from me and became as nought.
Mine was the need, and his the power ;
He was the teacher, I the taught.

E. E. SPEIGHT



THE DEVAS IN MODERN LIFE

By L. E. GIRARD

PERSONS who even profess a belief in devas (fairies) in these modern times are looked upon as mad. Still more lunatic is a man who claims that these celebrated creatures could have an active part in modern life. And a Westerner like myself, who lends weight to such superstitions, is not only mad but a renegade. Amongst Āryans, only an Indian can be forgiven his absurdities of belief, because after all he is the victim of bad upbringing in a wrong tradition ! But a Westerner who helps to maintain these superstitions in the East and

to revive them in the West, is a thoroughly bad lot, a corruptive force. Fortunately belief in *devas* is not yet legislated against, and one is legally safe. As for what people think who know nothing about the matter, that is of no consequence—one is legally safe, at any rate, in saying that for him *devas* exist even now. Such an assertion is by no means unique in modern times; nor are the Theosophists generally, so many of whom hold the same views, alone in their notions. The anthropologists of the most modern school have at least one member who affirms his belief. And I suspect that Andrew Lang held the same views as may be found expressed by the well known American, Mr. W. Y. Evans Wentz, in his book, *The Fairy Faith in Celtic Countries*.¹

Generally speaking, however, among educated people the Theosophists stand alone in this matter. Outside the vast mass of primitive people and the ignorantly (and intelligently) “superstitious” peoples of India, perhaps their solitude is complete. But that is merely because they are eccentric in their own way—as an eminent Indian member of the Society said most wittily the other day: “Our eccentricity consists in the fact that we practise what we preach.” This eccentricity, practised along lines of practical Brotherhood and the like, produces many reforms in politics and social life in India and the world round, but its larger effect in occult matters, such as this of the *devas*, will only come later. It is never too early however, to repeat facts in the face of ignorance. Such repetitions serve to irritate the ignorant and, finally, to make them think. And there are, indeed, few things so irritating to the man of modern so-called scientific mind as to continue to assure him that you know something he doesn’t know, and to refuse (or claim yourself unable) to demonstrate your facts for his benefit in the manner he demands. He does not realise, in spite of all his supposed education, that his denial of your

¹ I note with interest that Mr. Wentz is just now in Tibet.

facts throws on him the burden of the proof of a negative, a thing most difficult—even in mathematics, where, for instance, the squaring of the circle has been proved impossible, but only, I gather, in Euclidean space.¹ And as for proving that no deva exists, the thing is absurd on the face of it.

To prove their existence is comparatively easy by means of ordinary evidential procedure. But the laboratory or field demonstration is what the modern materialist wants. He wants a fairy pinned to a board, or put up in alcohol in a bottle, or hunted down with dogs and guns. He does not realise what a nonsensical request that is. If he did, he might be content to say: "I don't know, and I doubt very much whether anybody knows." And then there might be some hope of demonstrating to him the thing his open mind might enable him to see.

Might, I say; because, after all, modern life has made fairy lore a difficult subject. We lead such dirty lives, psychically and even physically, town dwellers in particular. Then also we are always too self-centred and hurried to get anywhere with knowledge of the devas. And even in a more leisurely land like India, mantrams which are supposed to allude to them or call them are recited by persons who do not even know the meaning of what they are saying, let alone the right intonation, breathing and effort of thought and will required. Such prostitution of Wisdom, of course, makes more and more remote the possibility of getting into touch with the devas. They feel, rightly, that they are being mocked. They are called, in muffled tones, by persons whose

¹ Our ideas of the nature of even physical space are being revised along lines indicated by the discussion in November, 1919, in the Royal Society.

Understanding of the nature of the imaginary number will doubtless in due course throw much light upon many of our philosophical ideas, higher mathematics and philosophy being identical. There is a tradition that Pythagoras said that the most secret of all the mysteries of His school lay in the relation between the decimal and duo-decimal systems. The cycles of human history, no less than the movements of solar systems, have a mathematical basis, upon whose highest layers we are beginning at last to strike exploring picks. But until knowledge is seen as one, there is no hope.

personal lives are frequently most unsuited (I use a mild term) for contacting them. Coarse, thoughtless, bigoted men cannot expect to be answered, even if they call rightly, for they are unfit to move with those delicate creatures. In houses, for example, where children are neglected, or where the girls and young women have not their rightful place, and older women only maintain a position by force of lower character, no true deva would deign to penetrate to answer an appeal, though plenty of lower forms of psychic life as readily flourish in such bad emotional atmosphere as in the etheric surroundings of, for example, a drunkard.

And then the whole of the town system of living is everywhere against the devas. Sanitation is so rare, and the dust and dirt so incredible, especially since motor-cars outstripped roads in excellence, that in towns the finer worlds are deserted by them. Here and there one finds, especially in outlying areas and in shrines, remote, old influences. In commercialised pilgrim centres, despite their claim to veneration, the great deva vessels are empty and dry. With this aspect of things Mr. Leadbeater has dealt in *The Hidden Side of Things*.

In every way the most striking phenomenon in regard to the fairies in modern life is their agricultural influence. He is stupid, of course, who would stay the advance of modern scientific agriculture, with machinery and all the scientific knowledge of manures and soils which we now have. But there is another phase of the matter which is of immense importance to India, and it can first be understood and practised in India alone. Proper ploughing, fertilising, sowing in right proportions and at right intervals, drainage of fields and the like, produce good physical crops. But the whole of the agricultural profession is more than the mere production of food for the feeding of men as if they were oxen. We live by the perpetual sacrifice of the vegetable kingdom. This adjustment between the life of Nature and the higher life of man may be

regarded as a definition of sacrifice: the limited dual life of the lower kingdoms is given up, that the higher kingdom may receive the best expression. Now, if grain is sown and cultivated without thinking of the life which gives it being, that life, being unstimulated to higher things, merely fulfils its own law of being. But when the cultivator understands that every grain possessing germinal tendencies can be made to react to special influence, he is able to bring about two real and useful results which, added to the fine body of the crops resulting from scientific agriculture, produces superior food.

These results are not required in growing fodder for animals, for these are two subdivisions of the same department of evolution. Wheat has little to contribute to the body of an ox so that that body may better express the soul, for there is almost no soul. But with man the case is different.

The two results are these: first, that by intelligently appealing to the forces of Nature the cultivator invites into his field hosts of nature spirits of the most beautiful and varied kind, which assist him with the growing plants; second, that they contribute to that growth a life-side which they alone can give. This is particularly the case in connection with the common grains and fodders, as practically all of them are on the same line of evolution, embodying a life which next passes through ants and bees, and then, in the form of small etheric creatures, continues its good work in fertilising and stimulating plant growth. All these forms have been brought up together for centuries and are, so to speak, at home with one another. These tiny creatures swarm where conditions have been made right for them, and, like etheric butterflies and small birds, and in other forms beautiful and quaint, play about in the fields and encourage growth, just as do earth-worms and the like. Where the cultivator is merely mechanically scientific, they come by accident. Where the farmer is coarse and offensive, as he often is in the West, the very act

of his ploughing contaminates the soil in a small but noticeable degree, and his unpleasantly magnetic hands handling the seeds leave a psychic aroma far from encouraging to the new life. When planting is done by machinery, the result is neutral. But when, on the contrary, an intelligent interest is exhibited by the farmer in his work and its inner character, there is an impress left upon the seedling, and a still more remarkable result obtained by inviting to his help the hosts of tiny creatures and (where possible) the much more intelligent and capable nature spirits proper. For it must be remembered that the great Devarājas, like the Masters, are exceedingly ready to help those who wish to help them in their work.

We might speak of one of them as the King of the Wheat. His interest is to improve the form so that the life indwelling may have the fullest expression. Now a farmer who knows what he is about, will realise that the wheat that he is about to sow will be reinforced in its growth by elementary forces (temporary nature spirits) which the King of the Wheat allows to that particular batch of grain. His intelligent appreciation of this fact is at once responded to by the King of the Wheat, who pours out as much force as is necessary to give response to the hopes and interests of the farmer. When this grain is sown, there lies over the field a special atmosphere of inviting vitality, and if the sower be a clean spirit and his deliberate invitation is added to the natural delights, the field becomes filled with the aforesaid tiny creatures and greater nature spirits; and perhaps even a passing angel, seeing that a great congregation of creatures is possible there, descends into the field now and then from some surrounding wild place to teach his wee people and in his natural way stimulate growth. The resultant crop, physically, and as it were psychically, well-formed because of proper scientific agriculture and scientific Occultism, is greatly added to by a content of special life-force,

and such food, if it be not ruined in the hands of occultly ignorant subsequent dealers, comes to its consumer as a true sacrificial offering, dedicated to this end by those who have produced it.

In the grain and vegetable gardens of a Master this phenomenon is of common occurrence, and it is doubtless in part due to this that the food thus brought to Him is infinitely more sustaining than that which we have. With the sinking of Atlantis this occult agricultural art has been virtually lost, only the faintest vestiges being visible in parts of India. The coarseness of our materialism is due in part to the crudeness of our attitude towards food, the horrors of meat-eating being unmitigated by any sense of apology to the animal—though this would necessarily do little good—and the thick stupidity of our feeling towards the vegetable kingdom being equally unrelieved. Obviously, unless one has one's own complete garden and domestic establishment, the production of such occultly grown food is impossible, for between the intelligent consumer and the intelligent farmer there lie two or three handlings by unintelligent tradesmen and cooks—the latter necessarily the most formidable obstacle, for it is a matter of common observation that food prepared in a spirit of affection, as by a mother for her children, is very much more nourishing than the same food prepared, however scientifically, by a paid chef. So that a complete revolution in the social attitude towards the nature spirits and their work would be necessary to ensure any effective result, a revolution in many professions, to be accomplished only in a new system of education.

This illustration of what might be done with the devas in modern life is but one example, chosen for its clarity, out of scores of possibilities. In towns nothing can be done unless there is a still more complete revolution; for the incredible filth of our streets and sewers, and even of our very persons, to say nothing of modern habits

of drinking and smoking, are an absolute barrier. More might be done in the country, but at present it is only wild life which can present to us the influence of the fairies. This in part explains the degree of flavour and nourishment that is found in wild trees and nuts, in the wild cherry as against the domestic. But there is not the least reason why, under right conditions, the old relations should not be restored. In India alone, I believe this effort might have result, for at bottom there is at least a readiness to believe, and belief is the first factor required. One wonders whether India, in recasting her education, will not make a very terrible mistake if she does not take cognisance of these vital factors? If she brings into the villages an education based upon these and like definite principles of the spiritual life, she can once more resume not only her position as the granary of the world in the physical sense, but she will become likewise the chief storehouse of practical spiritual wealth.

L. E. Girard

THE CONSCIOUSNESS OF PLANTS

By EGYPT L. HUYCK

(Continued from p. 290)

There was never mystery
But 'tis figured in the flowers.

—EMERSON

COMPOSITÆ

THE Sunflower family is called “the youngest and largest plant family, comprising about seven hundred and fifty genera and ten thousand species”. The reader can see what a hopeless-looking task one would have before him to investigate this family. Many of those that grow here are very interesting, so we will begin with the common Sunflower—*Helianthus annuus*. Botany names twenty-five others, but so far as the consciousness goes, we need consider but one. On the astral plane it appears violet with a yellow aura. The consciousness is devotion to Deity. One is reminded of the words of an old ballad :

As the sunflower turns on her God as he sets,
The same look that she gave as he rose.

Thistles—there are five named sorts that grow in this vicinity—are a pest to the farmers everywhere, and most difficult to eradicate from the fields. For their consciousness we will consider one thistle—*Carduus Californicus*. On the astral plane it is a pink and grey combination, and the consciousness is—power, authority. That which the policeman exercises is a fair example ; for other thistles, the power of a “boss” over a railroad “section gang” would be good. It

might be interesting to say just here that *true power* seems to belong to the Magnolia tree. It is grown in this latitude with some measure of success.

The well known English daisy is much like her big sister the sunflower, not quite so strongly developed in that consciousness. Daisy—*Bellis*—on the astral plane is a green and blue, a sort of sympathy and devotion. Consciousness—worship of the Deity.

Golden Yarrow—*E. Confertiflorum*. This has small flowers, but it grows in such large clumps that the effect of the golden yellow cluster is handsome and very conspicuous on the dry hill-sides; it is woody and below from one to two feet high. On the astral plane it is a bright blue; its consciousness is serene devotion, the kind that folds the hands and leans back in the chair with the attitude—"I am saved". When I tested this Golden Yarrow I was reminded so strongly of many very good people that I used to know, in the days when I attended Sunday school and did Church work, that now, though yellow is my favourite colour and the blossoms make beautiful bouquets, I pass it by, and select something that is less self-righteous in its influence.

Encelia Californica is a handsome, conspicuous shrub, two feet or more high. The flowers are two or three inches across, with three-toothed, bright yellow rays, and dark maroon or brown centres. On the astral the centre is yellow and the rays a blue-grey. Consciousness—devotion to God, mingled with fear. Gum-weed—*Madia dissitiflora*. A slender plant, over a foot tall, with hairy stems and leaves, which are aromatic when crushed, pretty little yellow flowers, about half an inch across. On the astral plane it is a bright violet, and the consciousness—joyous praise. Desert Coreopsis—*C. Bigelowii*. The garden Coreopsis is the same, and well known. On the astral plane it is violet flushed with pink, and the consciousness—prayer. Aster—*A. Chamissonis*. These grow all over

the U.S. and are quite variable, they have yellow centres with white, purple, or violet rays, never yellow. On the astral they are lavender, flushed with yellow, and the consciousness—duty-devotion.

With this long list of devoted Sun-worshippers it is quite necessary to have a little unbelief to balance things up a bit, and we have it in the Dog Fennel or May weed—*Maruta*; it grows anywhere and everywhere in most unpromising places from coast to coast. On the astral plane it is a greenish yellow with flashes of grey and blue. Consciousness—unbelief, an agnostic.

Golden rod—*Solidago*. Botany names forty-eight, but let us be content with one. The aura is well-outlined, very clear and distinct grey-yellow; the flower-heads are violet. Consciousness is devotion to God in the old, Calvinistic, religious manner. Marigold—*Calendula*. On the astral plane it is purplish red; the aura, light blue. Consciousness—religious pride, not developed enough for hypocrisy. It is such an effective bedding plant that it is extensively grown for landscape effects here in California.

Dahlia. The splendid qualities and gorgeous beauty of the present-day Dahlia have won for it a place at the head of the most important garden plants—so says *The Garden and Floral Guide*. Persons who have attended “Dahlia Shows” quite agree as to their gorgeous beauty. The flower that grows so wonderfully should have a fine consciousness, but we will leave it to each reader to judge for himself. On the astral plane the flowers look blue, interlaced with yellow lines that are almost geometrical. Consciousness—pride of place, power and position. The Dahlia is a native of Mexico, where Baron Humboldt found it growing in sandy meadows several hundred feet above the sea level. It ornamented the royal gardens of the Escorial, at Madrid, for several years before Spanish jealousy would

permit it to be introduced into the other countries of Europe. It was first cultivated in England in 1804.

Chrysanthemum. This beautiful emblem of Japan deserves to have retold the strange legend of the method of its introduction into the Island. Considering the quality of the consciousness of the chrysanthemum, it is a very interesting legend; here it is, very briefly.

Centuries ago, the Emperor Kytoshim ruled the Island, and peace and plenty filled the land. The old records say that his reign was called the Reign of Great Contentment. But, like other great men, the Emperor had a most relentless enemy, Warui, who lived in exile, on the ridge of the backbone of Nippon, on the topmost crag. He filled his years in plotting revenge. The Emperor's son died; and during this period of grief, Warui saw that it was his time to strike. So in the month of cherry blossoms he descended to the Imperial City; dressing himself in the yellow robe of a holy man, he took his stand outside the palace, announcing that the Great God himself had spoken to him.

A great crowd gathered, and he addressed them thus: "The Great God is well pleased with you, and for your reward sends you a wonderful flower, a flower that is softer than the lotus, more stately than the lily, sturdy as the young pine, and more delicate than the plum blossom—but it is without scent. The first—so the Gods have ordained—who brings sweet odour to this flower, the one quality that it lacks, may wish three wishes which will come to pass even exactly as he wished."

By the aid of his magic, Warui caused dozens of strange flowers to spring up in the hard-packed clay. The people dug up the plants and carried them home. News of the heaven-sent flowers spread like wild-fire, and pilgrims came from all parts of the Island, seeking plants, that they might get in the race to give scent to the flower and gain three wishes. The result was

that industry was neglected, bitter jealousies arose, and bloodshed, famine and plague imperilled the Empire; but no odour came to the flower. Thus ended the Reign of Great Contentment. The Emperor finally awoke to the state of affairs, and issued an edict that no more flowers should be grown in the land, under penalty of death; but the tangled, scentless blossoms have survived.

They were introduced into Europe about 1790; the first Chrysanthemum Show was held in England in 1830. It ranks very high as a commercial flower, something around five hundred thousand dollars worth being sold annually in the U.S. One would think that its name referred more to the commercial value than to its colour—*chrysos* meaning gold, and *anthe-mon* meaning a flower. On the astral plane it appears a bluish white with a lovely rose aura; its consciousness—a fierce, possessive desire—it could hardly be called love, yet it is something akin to it—the rose aura would so indicate.

French Marigold—*Tagetes*. These are quite different from the *Calendula*, for they belong to the “power” side of the family. On the astral plane, they are primrose in colour, and the consciousness is that self-conscious power that goes ahead and gets things done. Dandelion—*Taraxacum*; a most objectionable weed. On the astral plane it is a bright purple, and a symbol like an inverted triangle always appears with it. Its consciousness seems to be the power of brute force—“You will do what I say because I say so.” Lettuce—*Lactuca*. Here is the sleepy member of this family; the aura looks much like the heads of lettuce—rather expansive; the consciousness is dreamy and sleepy.

COMMON NAME	BOTANICAL NAME	ASTRAL APPEARANCE	CONSCIOUSNESS
Sunflower	<i>Helianthus annuus</i>	Violet, yellow aura	Devotion to Deity
Thistle	<i>Carduus Californicus</i>	Pink and grey	Power, authority
Daisy	<i>Bellis</i>	Green and blue	Worship of Deity
Yarrow	... <i>E. Confertiflorum</i>	... Bright blue	Serene religious devotion
Encelia	.. <i>E. Californica</i>	... Blue-grey	... Devotion mingled with fear

COMMON NAME	BOTANICAL NAME	ASTRAL APPEARANCE	CONSCIOUSNESS
Gum-weed	... <i>Madia dissitiflora</i>	Violet	Joyous praise
Desert Coreopsis...	<i>C. Bigelowii</i>	... Violet flushed with pink	Prayer
Aster	<i>A. Chamissonis</i>	Lavender flushed with yellow	Duty-devotion
Dog Fennel	... <i>Maruta</i>	... Greenish yellow flashes of grey and blue	Unbelief, agnostic
Golden rod	<i>Solidago</i>	Violet, yellow-grey aura	.. Rigid devotion
Marigold	<i>Calendula</i>	.. Purplish red, light blue aura	Religious pride
Dahlia	...	. Blue interlaced with yellow	... Pride
Chrysanthemum...		Bluish white, rose aura	.. Possessive desire
French Marigold...	<i>Tagetes</i>	Primrose	Self-conscious power
Dandelion	... <i>Taraxacum</i>	Purple	.. Brute force
Lettuce	.. <i>Lactuca</i>	... Delicate green	.. Dreamy sleep

LEGUMINOSÆ

The writer has waited for inspiration to write up this strange family of beans and peas; as no inspiration seems to be forthcoming, there is only one thing to do—be brave, and face the vices that the bean seems to represent, and rejoice that the peas stand for virtues. It is extraordinary indeed that the commercial varieties of beans represent the evil in human character, and the commercial peas the devotional and virtuous, through all the varying grades of emotion in the other members of the family, until they reach the locust and Acacia in purity and sympathy.

To begin with the garden beans, *P. Vulgaris*, *P. Nanus*, *T. Lunatus* and *T. Multiflorus* will be quite enough. They are so much alike; the lima bean is the least vile of the lot. On the astral plane they are white with a purple ring on the outer edge; they remind me of the flesh of a human corpse. The consciousness—cruel and slovenly, something like that of a "Bowery tough". The Acting Dean at Krotona said of the beans, when asked about his impression of them: "They affect me, astrally, as unpleasantly as a bad odour does on the physical plane. I sometimes eat green beans, but not the dry ones; I can do as well without them."

Clover—*Trifolium*, *Trefoil*—every one knows the common white and red *T. repens* and *P. pratense*, also Alfalfa—*Medicago sativa*—and yellow Melilot. They are all so much alike that one will suffice; I have tried them over and over again for years, but my findings are ever the same, and still I hesitate to place on record those investigations. The bees distil more honey from the white clover and the Alfalfa than almost any other flowers in the United States. As food for cattle, horses, sheep and hogs, it has no rival; to be sure, farmers have to be careful that stock do not overeat of it when it is very green in the spring; but aside from that, it has a marked degree of utility. It is too bad to give it such a black mark, along with its brother the bean, as I shall be obliged to. On the astral plane it reminds me of decaying flesh, and the consciousness is much like the bean—cruel and impatient; it kicks the cat, boxes the ears of the child, beats the horse, etc.—a most unpleasant group of plants.

Peanut—*Arachis*—another miserable member of the family. Its commercial value in 1909 was eighteen million, two hundred and seventy-two thousand dollars, against seven million, two hundred and eighty thousand dollars in 1889, in the United States alone. I recall my first real “feed” of peanuts when as a small child I attended the circus—and by the way it was my *last* for many years. No doubt many mothers will remember anxious hours when their offspring have suffered the tortures of an “overfeed” of peanuts. While there are many fruits and combinations that bring about similar results, the peanut is particularly baneful. On the astral plane it is a muddy mixture of red-blue, green and brown. Its consciousness revels in nausea. I often eat peanuts now, when I feel quite well and positive, but *never* when tired or depleted enough to be negative in any degree.

Lupine. There are many kinds of *Lupinus*, but the *Rivularis*, which has blue, white and purple flowers, is most

common and is quite showy, as the plant stands about three feet high, bearing many spires of flowers, eight or ten inches long. On the astral plane it is a dull grey, with flashes of purplish red or blood colour. Its consciousness—lust and passion.

Wisteria. *W. chaninsis* and the *Multijuga* are the best-known varieties. It was introduced into England about 1816. The *Multijuga* was named in honour of Casper Wistar, an American anatomist, 1761—1818. This much-admired, flowering vine is very beautiful, but it has been one that the writer has always praised from a distance, rather than when near to it. At the time I began seriously to investigate the consciousness of plants, I met a “little lady” who had been doing work along this line for years. We talked for an hour or more; as our methods of investigation are very different, it might be interesting to my readers to reproduce, as nearly as memory will permit, our conversation in regard to the Wisteria.

She asked: “Have you ever tried the Wisteria?” I answered: “No, I don’t like it.” In reply she said: “Oh my dear, you will when you do, for its consciousness stands for unity; it is wonderful, you know, what marvellous unity the Japanese have; they grow it so extensively and love it dearly.” You see, that was quite an argument; but my position had to be defended, and so I answered: “But the Japanese are Fourth-Race people.” She was a bit staggered at that—it was such an unexpected answer. She recovered and said: “I had never thought of it from that point of view; but you try it, and I am sure you will love it.” I promised, and we parted; much to my regret we have never met again. We did not agree on all points brought up; for example, she claimed that the Petunia had a consciousness of persistence, and as I found irresponsibility for that flower, silence was golden on that subject. Later, when assembling the families,

irresponsibility fitted in with the Nightshades much better than persistence (p. 185). To return to the Wisteria, on the astral plane it is a grey-violet—individual blossoms almost grey; consciousness—the unity of compulsion; it seems like the law of necessity rather than growth into unity.

Mrs. Taylor, in her book, *Japanese Gardens*, says: "It seems the Japanese love flowers more for themselves than for the images they invoke. . . . Their fiction is quite different from ours, for the personality is left out." The Japanese regard each other and their own egos in the same way; for instance, there are almost no personal pronouns in use in their language, "so that the human entity is only a drop in the vast sea of the divine entity . . . there are some lovely, elusive thoughts covering every object in nature, for example the Wisteria is likened not so much to a particular woman as to the lovely abstract ideal of one".

Readers will, no doubt, be interested in the way the "little lady" and the writer agree on this subject of the Wisteria. She seems to accept the consciousness of the flowers without bringing to bear on the subject the least question as to *why*, in this case, there is grey in the aura, or *why* there is that strange straining, as against bonds, in that sense of unity; perhaps hers is the better way, for too much use of the mind may spoil the joy and beauty—who knows?

Pea—*Pisum*. Garden varieties, on the astral plane, are lilac in colour, and their consciousness—loving devotion, without action. I have found that by combining peas with beets, either in salad or at the same meal, they act as a balance to one another; persons who have difficulty in assimilating beets may find this a helpful hint.

Sweet Peas—*Lathyrus*. We all vote in favour of the sweet pea; the beautiful Orchid or Spencer varieties are quite worthy of the admiration they evoke. On the astral plane they are well-outlined; colour—rose and blue intermingled, and the consciousness has added unto itself, through the efforts of man as he cultivated it, love and the expression of

love. It takes one back in thought to the brother-love of the old Romans and Greeks, who were so rich in friendships and expressed their regard for one another in such a charming manner. We are made familiar with it through the medium of the stage and the moving-picture plays. The sweet peas express that brother-love as beautifully as when in old Roman times brother greeted brother, hands upon shoulders, also hand over back as they strolled together.

Scotch broom—*Cytisus scoparius*. There are many kinds, natives of Europe, Asia and Africa, so named from Cythrus, one of the Cyclades, where it was first found. On the astral plane it is un-outlined, blue and yellow in colour, and the consciousness seems to be careless happiness. Deer weed—*Anisololus glaber*—a common and widely distributed perennial. The many long, smooth, reed-like stems grow from two to five feet high, so loosely spreading that they often lie on the ground, the long wands thickly filled with the yellow buds and orange blossoms. A valuable bee plant. On the astral plane it appears blue, the consciousness—sucking. Locust—*Robinia*—is a native of the United States, but traces of it are found in the Eocene and Miocene rocks of Europe. Its name commemorates the botanical labours of Jean Robin, herbalist of Henry III; his son, Vespasian Robin, first cultivated the Locust tree in Europe. It is a very beautiful tree when in full leaf, and at blossom time the flowers give forth a delightful, clean fragrance. On the astral plane it appears white, like a fleecy cloud in an April sky; the consciousness—purity, something like the innocent purity we find in youth.

Acacia. This beautiful and very ornamental tree is grown in this section, the *Melanoxylon* and *Latifolia* for sidewalk planting; the other varieties are grown for ornamental purposes; the *Pycnantha* (Golden Wattle) and the *Cyanophylla* (Blue-leaved Wattle) are perhaps strongest in the quality that they seem to possess. On the astral plane the tree appears a plume of light, its consciousness—a wide sympathy. It seems mental—more of the mind than the heart. It may interest

Co-Masons to be assured that the writer tested the Acacia in the spring of 1917, almost two years before she became a third degree Co-Mason.

It is interesting to remind ourselves that the Ark of the Covenant, and the boards, tables, etc., of the Tabernacle, were made of Acacia wood, called Shittim wood in the Bible—a name identical with the old Egyptian name for this tree. It is not attacked by insects like the Locust tree is; thus it was eminently suited for furniture such as that for which it was employed, in a climate where insects commit such ravages as in the desert and in Palestine. The wanderings of the Children of Israel were of such long duration that it was necessary that the Ark should be built of durable wood.

It is a much-loved tree at Krotona, and in the spring, when it is in full flower, it is fairyland indeed; the feathery wands seem to reach down and caress the passer-by, if he be hurrying to his work or only pleasure-seeking; the sympathy is shed upon all alike.

It is the secret sympathy,
The silver link, the silken tie,
Which heart to heart and mind to mind,
In body and in soul, can bind.

—SCOTT

COMMON NAME	BOTANICAL NAME	ASTRAL APPEARANCE	CONSCIOUSNESS
Bean	... <i>P. Vulgaris</i>	Dull white and violet	Cruel
Clover	... <i>Trifolium, Trefoil</i>	... Dead purple	... Cruel, impatient
Peanut	<i>Arachis</i>	Red, blue, green, brown	Nausea
Lupine	... <i>Rivularis</i>	.. Dull grey, flashes of purplish red	Lust, passion
Wisteria	... <i>W. chaninsis</i>	... Grey violet	.. Unity of compulsion
Pea	<i>Pisum</i>	... Lilac	.. Loving devotion with out action
Sweet peas	. <i>Lathyrus</i>	. Rose and blue	Love and devotion expressed
Scotch broom	... <i>Cytisus scoparius</i>	... Blue and yellow	Careless happiness
Deer weed	. <i>Anisololus glaber</i>	... Blue	... Sucking
Locust	. <i>Robinia</i>	... Fleecy white	... Purity
Wattle	... <i>Acacia</i>	.. Plume of light	.. Sympathy

Egypt L. Huyck

(To be concluded)

AGONY

If it be possible, let this cup pass from me : nevertheless not as I will, but as Thou wilt.—St. Matthew, XXVI, 39.

Coward ! Again that craven shrinking back . . .
Forth thou shalt go and must—through death to life,
Ere thou canst life attain—must know thy lack.
What peace was ever cradled, save in strife ?
And thou, forsooth, would'st fain the torture 'scape,
Pleading a human frame and mortal shape !

Nay, not for this thou didst my mansions leave,
Nor for dull pleasure closed the door of home ;
I drave thee forth to earth, where all things grieve
Save joys on wing, that ever seem to roam,
Because, no joy abiding here, they fly
From earth to air and hope to reach the sky.

But thou, with leaden weights, earth's heritage,
Here have I set, to plough thy way to Me ;
Thy teachers, care and woe, decay and age ;
Thy monitors, each secret mystery
Of soul that wanders between heaven and earth,
Caught in the cruel snare of death and birth.

Now youth has flown, and hope, though years have not
Carved with last score of age that furrowed brow,
Still dost thou, fugitive, desire some spot,
Some hallowed shrine of home to pay thy vow ?
Nay ! Thou shalt wander on, and ever miss
Thine own true home, nor in earth-love find bliss.

Courage ! And bare thy back to Furies' scourge :
Thine is the lot to hide within thy heart
The passion that doth ever burn and urge
When god and mortal mingle. Would'st dispart
Life's rose of love, because the thorns of hate
Grow on her stem, and stab thee, soon or late ?

Give then thy lips unto my cup, and drink ;
No hour but passes ; soon the wide sands run
Sucked by the sea ; from moist and weedy brim
Time's tide will bear thee when thy day is done ;
Thou in the grave wilt find both rest and room,
Nor, in a world of darkness, fear the gloom.

LEO FRENCH

THE CHILDREN OF EUROPE

By S. B.

Nor can we ignore the conditions of Germany and Austria, . . . where post-war conditions are in some cases even more terrible than those of war itself . . . Europe cannot be restored to political and social health except by a combined effort of the philanthropy of civilised and Christian mankind.—LORD CURZON, 30th June, 1919.

ONE of the most appalling results of the war is the state of famine existing in Central Europe, especially as it affects the children. Information now published (with photographs) tells of almost incredible suffering, bound to continue for a long time in any case, and constituting, unless generous assistance is promptly forthcoming, a grave menace to the future of the race. Letters from Czecho-Slovakia, Austria, Hungary, Germany, Russia, Poland, and Armenia, all tell the same story with little to choose between them, so that only one quotation need be given to convey some idea of the distress prevailing throughout these countries. It was written by Dr. Ethel Williams, who had just returned from Vienna, and is taken from *The Newcastle Daily Journal* of June 20th, 1919:

I spent a great deal of time among the children, but could not find a normal child in Vienna. . . . They were *children of skin and bone*—white, emaciated, sunken-eyed. In the poorer parts, I never saw a child of less than two or three years walking. I was five days in the city before I found one attempting to play.

Other statements go into details of the pathological effects produced by extreme malnutrition, in cases where death has not resulted directly from starvation. Of these after-effects, tuberculosis seems to be the most common and disastrous,

having become "a dangerous epidemic" (Dr. Hector Munro, July, 1919). Some of the descriptions of other effects are too horrible to repeat—when the original publications can be referred to. But the real danger for the future may be gathered from Dr. Hilda Clark's conclusion, written from Vienna on May 12th, 1919: "The appalling rise in death-rate and fall in birth-rate threaten to remove the Vienna problem by wiping out the population."

It may be supposed that the removal of the blockade would have put an end to this scarcity of food and other necessities of life. Why, it may reasonably be asked, does this condition still continue?

In the first place the food productivity of Central Europe has been reduced in some places as much as 40 per cent. Then the means of payment for food imports, by exports of raw materials and manufactured goods, has been curtailed owing to the stoppage of industries. This scarcity of industrial products has caused such high prices that even where employment is to be found at high wages, sufficient food and clothing cannot be obtained. Finally, the consequent spread of disease has rendered so many workers incapable, that the reorganisation of industry can only proceed slowly.

Help of two kinds is being urgently called for: immediate help in the form of food and clothing for the children; and ample credit in trade, to enable industries to get restarted. The food sent by the Allies provides only a slight alleviation. In German Austria, for instance, which depends entirely on this source of maintenance, a "famine ration" of $2\frac{3}{4}$ pounds of bread per head per week, $\frac{1}{2}$ pound of flour stuffs, and occasionally a few ounces of meat, is all that can be supplied. Milk is only allowed for infants up to one year of age, and though sick children up to five years old were allowed $\frac{1}{8}$ of a litre ($\frac{1}{4}$ pint) per day for a short time, this grant was withdrawn on

May 21st. In the middle of May, Mr. Hoover drew up a scheme for providing school children with one good meal a day, and 130,000 are being fed in Vienna. It is hoped that nursing mothers and younger children may also be reached, and the scheme is being extended to some other parts of German Austria.

As regards private help, it is officially announced that "the Treasury have sanctioned, within certain limits, a proposal to provide one pound for every pound raised and spent by charitable organisations in the United Kingdom for the relief of distress in Europe". An organisation, known as the "Save the Children Fund,"¹ has been set on foot for this purpose, and is doing splendid work in appealing for contributions and forwarding them for distribution. The name of Mrs. C. R. Buxton, Secretary to this fund, is in itself a guarantee of integrity and efficiency; among the numerous forms of philanthropic work she has carried through, perhaps the best-known is her collection of extracts appearing in *The Cambridge Magazine* and representing the efforts made by enlightened writers of all countries to bring about improved international relations for the future.

Surely the relief of such wholesale misery is a practical form of brotherhood that Theosophists will be quick to recognise. The suffering caused during the war may have been inevitable under such conditions; but now that the state of war has been declared to be at an end, it is the duty of the less-stricken nations to do what is possible towards restoring peace in deed as well as in word. Least of all should the children be compelled to pay this awful penalty for a war not of their own making—a war not waged against children.

S. B.

CORRESPONDENCE

“THE ARTS AND CRAFTS GROUP” OF THE LEEDS LODGE

IT has been said, with some truth I think, that when a crisis or transition period is about to take place in the world, this crisis or transition has again and again been foreshadowed, as it were, within the body of the Theosophical Society; that in fact the T. S. is something in the nature of a Pattern World, tuned to a higher rate of vibration than the world outside, and thus more sensitive to the stirrings of the mighty Forces which control mankind and guide the onward stream of Evolution.

This idea seems to be rather confirmed by the latest activity of the Leeds Lodge of the T. S. This Lodge has long been noted as a “live,” go-ahead centre of Theosophic life, and as such it is only fitting that it should have the honour of foreshadowing what may some day, one hopes, be the more normal life of the great masses of the world’s workers.

There has been formed within the Lodge what has been called by its members an “Arts and Crafts Group”. This group is the outcome of the Spirit of the Lodge, a step in the right direction towards the forming of one of those Guilds of Craftsmen (and of course Crafts-women) who, with an ideal of Beauty before them, work not for themselves but for love of the work, and the creation of objects of beauty in a world sadly lacking in such things.

Naturally, in starting such a venture, it is essential to have, in addition to this more abstract ideal, some definite goal towards which to work. This goal is supplied by the fact that an extension on ambitious lines has been planned to the existing Lodge premises—a new library being the principle addition, to be known as the “Thanksgiving Peace Memorial” of the Lodge.

Primarily then, the work done is for the decorating of this new library, and a number of oak panels of varied symbolism, which will be incorporated into the walls, have already been completed. In addition, however, a large number of such articles as caskets, trays, small tools, bags and trinkets, have been made in poker-work and beaten metal. These are all for sale, and the proceeds are to be devoted to the furnishing of the library. The most ambitious piece of work done so far is a large table-bureau, a really wonderful

reproduction of a piece of seventeenth-century Chinese work. This is the joint production of several members of the Group.

It is given to few of us to bring down from the realm of the ideal our aspirations and imaginings on to the material plane, but when such a possibility does arise and is taken advantage of, then, as in this group of workers, there is kindled an enthusiasm which re-vitalises the whole atmosphere of the place. I am told that the members of the Group are all of them amateurs, and yet the work they have turned out, even in these few months (the Group was started in July of this year only), is such as would compare favourably with most similar articles the art shops can show. Moreover all the work has that subtle distinction which at once labels it as true handicraft, as distinct from the machine-made article.

It is an interesting venture and one that might well be emulated by many more of our Lodges, especially those which need some common interest, not too entirely in the realms of abstraction, to re-vitalise them and transmute their all too tepid interest into a flame of enthusiasm for the mighty work ahead of us as co-workers of the Masters and Servers of the World.

Leeds

C. S. BEST

WHERE IS KULJA ?

THE Gobi desert is really such an inaccessible and mysterious sort of a place, that we of the T. S. are likely to feel as if we had a claim on it, in virtue of our many lives there, if not a property right.

The shape of it, as shown on the map, is more or less like a pillow tied near one end. The larger section lies to the east of the tie and reaches to within three hundred miles of Pekin. The smaller part, to the west of the first, is in Eastern Turkestan and fills the Tarim basin. This makes the total length nearly two thousand five hundred miles, and the map shows a minimum of five hundred miles in width.

Man: Whence, How and Whither tells of the great city that was built on the shores of the "Gobi Sea," and many of us have pored over maps of central Asia, wondering just where the place really was. The map issued with Schwarz's *Vade-Mecum to Man* places the city near the outlet of the Tarim basin and not far from the lake named Lob Nor, or about twelve hundred miles north from Calcutta, and seventeen or eighteen hundred miles west from Tientsin.

The Scientific American, for 16th August, says that the Eastern Turkestan Agricultural Colonisation Company has purchased thirty three-ton motor trucks for carrying food, seed, supplies and agricultural products between Tientsin and Kulja. And Kulja is "approximately two thousand miles in the interior and without any means of communication, save by roads and caravan routes across the Gobi desert".

Where is Kulja?

Won't some one, with postage stamps to spare, write to these Eastern Turkestan people and tell them not to waste their time out there in the desert. The next great Colony is to be in Lower California, and they tell us that is not due for some six hundred years in any case.

Morar, Gwalior

HERVEY GULICK

A PILGRIMAGE TO THE TOMB OF THE RAJAH RAM MOHAN ROY

PILGRIMAGES are rare in England in these days, and Indians far away may be interested to know of a pilgrimage made to the tomb of an Indian Prince who lies buried in a great commercial city of the West. The name of Rajah Ram Mohan Roy is sacred to every Indian as the founder of the movement which to-day is spreading like a flame over the whole country, and the name of Bristol is known and loved because there he passed away, eighty-six years ago, after a life devoted to the uplifting of his people.

In the beautiful cemetery of Arno's vale, the gilded dome of the Rajah's tomb stands out prominently amid the forest of white pillars and headstones, with their background of vivid green. It was here, on September 27th of this year—the anniversary of his death—that a tiny group of people met to pay a tribute to the memory of the great pioneer of reform. The early autumn mist had melted away in the golden sunlight of a perfect English September morning, as towards the hour of noon, the sole representative of the Rajah's fellow-countrymen able to be present (owing to the railway strike), Mr. T. Paul, laid a wreath of magnificent yellow chrysanthemums at the foot of the tomb, and Mr. I. Lennard arranged the offerings of flowers which had been brought by the English men and women present as a token of their homage to the memory of one whom all Indians revere.

Very quietly Mr. Paul spoke of the spirit of Nationalism which is stirring into life all over India, breaking down barriers of caste and race, and drawing her peoples into closer union; of the need she feels for expansion and self-realisation; and then, of that great gift which India alone can give to the Nations—the gift of spirituality, the birthright she will keep for ever sacred for the world. And the hearts of those who took part in the little ceremony went upward to the Holy Ones who have her destiny in Their safe keeping, in the earnest aspiration that the Land, linked to our own by so many ties, may have her just desire speedily fulfilled.

K. M. GWILLIM

THE WORLD TEACHER AND DEMOCRACY

I AM in sympathy with the object of Mr. Martyn's paper in the current magazine, but it is spoilt by his wild history.

Mr. Martyn says that in 76 B.C. there was practically universal freedom and firmly established democracy. I suppose that even he would not say they existed in the effete monarchies of the East. Rome and Italy were the scene of a furious struggle between the aristocrats and the democrats, in which bloody proscriptions alternated with savage civil wars. The Roman dependencies were tyrannised over by their Roman governors, who shamelessly plundered them without limit. From this hell on earth they were rescued by Cæsar, whose revolution, distasteful to the Roman aristocrats, saved their provincial victims from their previous fate.

One more specimen. He says that the Christian Church, about A.D. 150, *suddenly* altered its organisation to the autocratic. This is not true. His own quotation from Renan simply states that the change took place in the reigns of Hadrian and Antoninus—nearly half a century. It was even longer than this, for the development of the power of the bishops began earlier and was not complete at the end of the time.

J. WILSON

QUARTERLY LITERARY SUPPLEMENT

The Intuitive Basis of Knowledge, An Epistemological Inquiry, by N. O. Lossky. Authorised translation by Nathalie A. Duddington, M.A., with a Preface by Professor G. Dawes Hicks. (Macmillan & Co., Ltd., London. Price 16s.)

There are probably few Theosophists who have not felt at times, when attempting to explain to others the important things which they have learnt, that they are hindered by the prejudice which is attached to the Theosophical terminology. It is comparatively easy for a scientist to turn occult science into ordinary scientific language and thus induce people to listen to new ideas without perceiving their Theosophic origin, but with metaphysical and philosophical ideas the case is more difficult. Medical science has helped a little by discovering thought-forms and labelling them "dissociated complexes," and here and there a few more terms are coming into use that do not bear the Theosophic label. Professor Lossky's book should be read by all who have a desire to spread Theosophical ideas concerning the real and the unreal in modern philosophical terms.

As the title indicates, the object of the work is to outline a new theory of knowledge, which is described by the author as "mystical empiricism," and the impression given by a glance at the plan of the chapters and a first reading of those dealing specifically with the new theory, is that here at last we find philosophy mingled with common sense. It is of very little use to tell the ordinary man that he knows nothing and can know nothing about the world that lies around him; because he knows that he does know, although he cannot uphold or defend his knowledge against the arguments of the pre-Kantian empiricists, whose philosophy is ably and clearly outlined in one of Professor Lossky's early chapters. Equally useless is it to assure him—as the rationalists do—that he is the universe and possesses all knowledge. But the dreamer in every man will respond to the idea that we know a little, that if we will we can know more, and that the complexity of the commonest thing in the universe will continue to reveal itself to the careful student in its "extensive and intensive infinity".

There are many interesting side issues in the book, not the least of these being the paragraphs in the Introductory chapter on the dogmatic assumptions underlying many scientific laws—the law of gravitation, for example—and the suggestion that while it is not necessary for a scientist to concern himself directly with these, “he certainly ought to know which of his conceptions about physical phenomena are unproven, either through lack of the means of proving them or because they are beyond the scope of his science”.

As an introduction to the study of philosophy the historical chapters in the book are valuable, for they afford a bird's-eye view of the main lines of development of philosophic ideas from Locke to the nineteenth century; and if a sceptical reader doubts the conclusions arrived at in these chapters, he will at least find himself well equipped with the necessary data for proving or disproving them. It may not be out of place, in concluding a review of the book itself, to add a word or two in praise of the translation, which flows easily and is lucid and concise.

E. M. A.

What is Psychoanalysis? by Isador H. Coriat, M.D. (Kegan Paul, Trench, Trübner & Co., Ltd., London. Price 3s. 6d.)

The question of psychoanalysis is very much before the public at the present time, but many people find the technical works on the subject exceedingly bewildering, and even popular articles are full of words and phrases which to them are meaningless. The present volume is intended to define for the general reader the expressions in common use among writers on the subject and to explain briefly the aim and scope of this comparatively new branch of mental therapeutics. It is arranged in the form of questions and answers, the questions having been compiled by the author during a long period of study and practice in this particular field, during which many persons have approached him with enquiries of various kinds regarding the psychoanalytic process and its possibilities of usefulness. The book does not, however, profess to “teach psychoanalysis”; as we are told in the Introduction, this can only be learned by “long training and study by one already experienced in nervous and mental diseases”.

As an exposition of the main principles on which this science is based and a statement of the position of its exponents in the world of thought, the book is excellent. The author does not

discuss or argue, he merely states facts according to the psycho-analytical interpretation. He explains what is meant in this particular connection by such words as transference, resistance, sublimation, wish, censor. He describes the attitude of the psychoanalyst towards dreams, and the relation which should subsist between the patient and the physician; and he brings up for elucidation many points which have no doubt occurred to every one who has even a casual interest in the subject—can a person cure himself of a neurosis by psychoanalytic rules? Does psychoanalysis tend to over-emphasise the sexual elements in neuroses? How does psychoanalysis differ from suggestion? From introspection? His answers to these questions are clearly and simply stated in a manner obviously intended not to persuade but to inform.

Dr. Coriat's attitude towards the system he describes is favourable throughout. He regards this method of investigating unconscious mental processes as full of promise for the future. He says:

Other psychotherapeutic methods deal only with the superficial manifestations of the neuroses and therefore cannot produce a fundamental cure. Psychoanalysis concerns itself primarily with the cause of the symptoms, with their real underlying mechanism.

Hence its great value and efficacy.

Theosophists will find this book a useful introduction to a study of great interest and importance, and one the results of which will serve the world better if they can be modified and interpreted in the light of Theosophical teachings.

A. DE L.

The Wonders of the Saints and Modern Spiritualism, by the Rev. Fielding Fielding-Ould, M.A. (John M. Watkins, London. Price 4s. 6d.)

One of the characteristics of the present time seems to be a queer coincidence of attitude towards very different things. The revolts against accepted things—in knowledge, in religion, in political institutions—have their chronological order and cover centuries, but at one and the same time we are now changing our attitude in all these directions. In revolts, it is characteristic of most men to throw overboard everything in the attempt to start afresh; but in spite of the tendency among many to-day to repeat this clean sweep of things and to "reconstruct" everything reconstructable, we would rather consider another attitude as more characteristic of our present generation.

This latter attitude might be called that of picking over our rubbish-heaps, or those of our fathers, to try and find how much gold they threw away with the rubbish.

We choose this way of describing this modern attitude because in the physical world it has been all but literally true. During the last five years, many a factory rubbish-heap in England has been made to yield its "gold" in the form of precious potash, which in agriculture and on the battle-field was worth much more than gold and was a real factor in the winning of the war.

A little careful thought will show that not only the factory rubbish-heaps, but many a mental and spiritual rubbish-heap is being looked over, and many valuable finds are being made. And one characteristic of the search in all these directions is the applying of the latest methods, the latest discoveries, to the testing of the old material. What the chemical expert did for the factory heaps, the Rev. F. Fielding-Ould has done for all the "Wonders of the Saints" which reformers "scrapped" long ago as utter rubbish, and the line he takes is to show how, within the lifetime of the present generation, many—nay most—of these "wonders" have been repeated and have been witnessed and attested by some of the most respected and learned men of the day. If these things are true now, why should they not have been true in the Middle Ages?—and of the saints? And so the author takes instance after instance, and gives back to all who would treasure them the "wonders" of such saints as St. Francis of Assisi, St. Philip of Neri, St. Theresa, St. Columba, and many another; and he brings these into line with the experience of many a modern mystic.

To those who know Mr. Fielding-Ould's other works, no recommendation is necessary, but to others who do not yet know his sane, balanced handling of such difficult subjects, we have no hesitation in recommending the present book. They will realise that the powers of man are not limited as some would limit them, but that man can transcend ordinary limitations, not by breaking but by fulfilling natural laws. To all, then, who are determined to hold on to that which is lovely, to that which is true, whether they find it within the inner or outer courts of a temple, or even outside temple limits, we heartily commend this book.

A. L. H.

The Īsha-Upaniṣhaṭ, with a new Commentary by the Kaulāchārya Saḍānaṇḍa, translated with an Introduction by Jnānendralāl Majumdar, together with a Foreword by Arthur Avalon. (Luzac & Co., London. Price Rs. 3.)

Again we are indebted for this volume of Tāntric lore to the indefatigable "Arthur Avalon," who has made Tāntra Shāstra his special study. The *Īsha-Upaniṣhat*, made up of the eighteen closing verses of the *Vājasaneyi-Samhitā*—and so-called because the opening verses in the collection begin with the word *Īsha*—tersely lays down the crowning wisdom of the Vedic Religion in such a manner as to lend itself to any interpretation within the four corners of what may be called Hindūism. It has been commented on by the founders of the different schools of Vedānta and their followers; and the commentary by a Tāntric Āchārya contained in this volume tries to find a support in it even for those points of theory and practice wherein the Tāntric system seems to differ materially from any of the forms of the Vedāntic doctrine, each of which in its turn claims to be based on the same texts. We may regard Saḍānaṇḍa's commentary on this Upaniṣhaṭ as an attempt to read into it, as it were, the Tāntric doctrine, like the attempts of Vedāntic commentators to read into it their respective doctrines. The Tāntric doctrine being set forth clearly and in all its details in other works—i.e., in the Tāntric Texts, such as those published by Arthur Avalon—the main object of this commentary must be, and is stated to be, to show that the Tāntric doctrine is not only not opposed to *Shruti*, regarded by all the Hindū religious sects as the highest revelation, but that it is also supported by it. To an impartial critic this attempt of Saḍānaṇḍa may have proved equally successful or unsuccessful, and equally convincing or unconvincing, with the Vedāntic commentaries. The commentary of Saḍānaṇḍa has, however, the merit of drawing attention to the points of agreement and difference between the Aḍvaita or Vedāntic Monism of Sankara and the Shākta's Monism, and of showing how the latter of the two is more consonant with the ordinary man's experience.

One or two noteworthy points of agreement and of difference between the two systems may be noted here. They agree in accepting the monistic conclusion of the *Shruti*: "All is Brahman," and proceed to show, each in its way, how one may deal with the duality of Puruṣha and Prakṛti in order to reach this monistic conclusion. Shankarāchārya's method consists in eliminating Prakṛti as being nothing. He posits only one Reality, Ātman or Puruṣha, and identifies Prakṛti with ignorance, holding that the material world has no

other existence save in ignorance. While explaining the world by the inscrutable Shakti of Brahman, he holds that in reality the world does not exist, and that therefore no Shakti is really displayed. On the contrary, the Shākṭa tries to reduce dualism to monism by identifying Prakṛti with Puruṣha or Consciousness. He cites in support of this view a passage from the *Devī-Bhāgavata* which states that in Laya-yoga Prakṛti should be merged in Puruṣha or Ātmic consciousness. Prakṛti cannot, says the Shākṭa, be merged in Puruṣha unless it is consciousness like Puruṣha: it is impossible for a thing to be merged in and lose itself in that which is wholly contradictory to itself. In support of this view he also quotes the *Bhagavad-Gītā*, x, 8; viii, 22; ix, 7-8; vii, 4-6; xiii, 19-20; ix, 19.

Saḍānanda, in his commentary on this Upanishat, points out that there is in reality nothing unconscious in the world. According to the Shākṭa, Māyā is Brahman itself, when Brahman appears as the source of creation; and the Gunas also are nothing but Chit-shakti. He speaks of Nirguṇa-Brahman as inactive, and of Saguna-Brahman or Māyā as active, and regards them as identical, as Shakti and Shaktimān—as Power and the Possessor of Power.

Though the Vedāntic and the Shākṭa monisms differ in their views of the nature of Prakṛti, each has its place in Advaita spiritual culture. Shankara's position is that of a man who has risen above karma, who is established in pure Ātmā or perfect Consciousness and is not cognisant of imperfect Consciousness, and to whom, therefore, the world does not exist. Saḍānanda, representing the Shākṭa system and holding what may be called the theory of the Monistic Karma-yoga, speaks for those who look at the question from the world-standpoint, who have not attained to the sublime height of self-realisation, though intellectually convinced of Monism.

Saḍānanda's commentary on the *Īsha-Upaniṣat* is of special value as indicating that the Tāntric Sādhana is in principle Vedāntic, the aim of such Sādhana being to achieve Monism through Dualism, the practice of dualistic karma under the inspiration of the monistic idea.

A. M. S.

Theodore Roosevelt's Letters to his Children, edited by Joseph Bucklin Bishop. (Charles Scribner's Sons, New York. Price \$2.)

When Theodore Roosevelt died, the world lost for the time being one of those all too rare types of men who combine in themselves political sagacity and the purest spiritual philanthropy. Of this latter side of him, those who had not the honour of his personal friendship were less aware; for the vigour of the political controversies in which he so persistently engaged, and which his hard-fighting characteristics intensified, raised clouds of dust—misrepresentation and positive lies—which obscured our vision of this great man. His children, fortunately, have been kind to us by publishing just now, not long after his death and while his presence is still warm in the world, his letters to them. These form a volume of extraordinary charm.

Mr. Roosevelt said to the Editor, when going over the letters, preparing them for publication: "I would rather have this book published than anything that has ever been written about me." Every reader who knows, for example, his *Winning of the West*, will instantly agree that his scholarship, rare as it is, is nothing beside the intense blaze of love which was always burning in the heart of America's Teddy, and glows through all the pages of this book. A great and fearless man we all know him to have been. The Panama Canal is an illustration of the result of the one, and that episode at Milwaukee (when a man shot him point blank over the heart, and Roosevelt walked straight in to the audience waiting for him and spoke for half an hour before indicating that he was even injured in the least degree) is a sample of the other of these two qualities of the man. For, great and fearless as he was, and even at the risk of putting off the less informed reader, I seriously say that here was a man who resembled in many ways the greatest of Cæsars.

But for the letters themselves. They are just the intense out-pouring of affection from this most loving father to his children. The recipients have wisely left the intimate superscriptions at the top, and so we have letters to Dear Quenty Quee, Dearest Archie, and Blessed Ethel—letters that prove the fitness of the form of address (as the writer himself would say) up to the hilt. They exhibit a delightful humour and glee at the episodes of home-life. I quote:

I am dictating in the office. Archie is out by the sand-box playing with the hose. The playing consists in brandishing it around his head and trying to escape the falling water. He escapes about twice out of three times and now must be a perfect drowned rat. (I have just had him in to look at him and he is even more of a drowned rat than I supposed. He has gone out to complete his shower-bath under strict promise that immediately afterwards he will go in and change his clothes.)

Quentin is the funniest mite you ever saw and certainly a very original little fellow. He left at Mademoiselle's plate yesterday a large bunch of flowers with the inscription that they were from the fairies to her, to reward her for taking care of two good, good boys.

Again he writes to Kermit regarding the Jamestown Exposition a letter showing the simple qualities of the man, devoting a large part of his letter to the following episode :

In the evening Mother and I got on the *Sylph* and went to Norfolk to dine. When the *Sylph* landed we were met by General Grant to convey us to the house. I was finishing dressing, and Mother went out into the cabin and sat down to receive him. In a minute or two I came out and began to hunt for my hat. Mother sat very erect and pretty, looking at my efforts with a tolerance that gradually changed to impatience. Finally she arose to get her own cloak, and then I found that she had been sitting gracefully but firmly on the hat herself—it was a crush hat and it had been flattened until it looked like a wrinkled pie. Mother did not see what she had done, so I speechlessly thrust the hat towards her; but she still did not understand and took it as an inexplicable jest of mine, merely saying: "Yes, dear," and with patient dignity turned and went out of the door with General Grant.

There are few glimpses of the heavy labours and the tiresome side of the Presidential life, but one may be quoted from a letter of October 1907, regarding one of his campaign tours.

[The first part of] my trip, up to the time that we embarked on the river at Keokuk, was just about in the ordinary style. I had to continually rush out to wave at the people at the towns through which the train passed. If the train stopped anywhere, I had to make a very short speech to several hundred people who evidently thought they liked me, and whom I really liked, but to whom I had nothing in the world to say.

I remember happening upon him at a western railway junction where a similar episode occurred, but this time the President had something to say. American readers will recall that, during his campaign for a third term as President, the newspaper men dubbed Roosevelt's party, and particularly himself, as the Bull Moose, so as to have it named after an animal, just as the Republican party is denoted by an elephant (the Grand Old Party) and the Democrats by a donkey. Thus, the Progressives were led by a Bull Moose. Well, here by this railway junction Roosevelt's train had drawn up, and the usual gaping crowd waited for crumbs of wisdom. Mr. Roosevelt came out on to the back platform, and the crowd, after cheering, subsided slowly into silence, and the trap-like jaws of the ex-President opened to emit some of the things that he presumed he had to say. But just at that moment an enthusiastic engine-driver, catching sight of Teddy, let off a terrific blast of the whistle of his engine. Roosevelt's open mouth drew back in a broad and characteristically toothsome grin, and then, the moment the engine-driver had stopped his whistle and silence once more ensued, Mr. Roosevelt pointed at the engine and said just one word—"Bull Moose". Whereupon, amidst roars of laughter, he made his escape into his private car!

We feel apologetic at quoting from this delightful book, partly because the materials are so intimate and partly because it will just spoil the fun of the reader, who (if he is wise) will go straightway and see for himself. We recommend the remark of Quentin Roosevelt, as quoted in a letter of 1905, by his father to Kermit:

The other day a reporter asked Quentin something about me: to which that affable and canny young gentleman responded "Yes, I see him sometimes, but I know nothing of his family life."

The American public saw a lot of its beloved Colonel Roosevelt, but it knew very little of his family life, here so graciously revealed.

There are two things I would like to mention as of peculiar interest to Theosophists. The one is the singular mixture in Roosevelt of intense love for and kindness to animals, and his extraordinary lust as hunter. It is a common thing in the western world, and just the result of a brutal tradition. It is only that persons are brought up in it and, in this particular, do not think for themselves. Roosevelt mistook exercise and fresh air and the need for hardihood and manliness, and the destruction of fine wild bodies, as close correlatives, but we must not blame him unduly for his part in the cruelty our civilisation perpetrates. Had he, perhaps, when he was small, had some one to show him a gentler mode of following his taste for physical pursuits, things might have been different, for his nature was really loving and gentle. Here is a letter of 1906 which illustrates the point:

[To-day, when I was marching to church, with Sloane] some twenty-five yards behind, I suddenly saw two terriers racing to attack a kitten which was walking down the sidewalk. I bounced forward with my umbrella, and after some active work put to flight the dogs while Sloane captured the kitten, which was a friendly, helpless little thing, evidently too well accustomed to being taken care of to know how to shift for itself. I enquired of all the bystanders and of people on the neighbouring porches, to know if they knew who owned it; but as they all disclaimed, with many grins, any knowledge of it, I marched ahead with it in my arms for about half a block. Then I saw a very nice coloured woman and little coloured girl looking out of the window of a small house with a dressmaker's advertisement on the door, and I turned and walked up the steps and asked if they did not want the kitten. They said they did, and the little girl welcomed it lovingly: so I felt I had gotten it a home, and continued towards church.

A small boy of my acquaintance once stood under a cherry-tree in full bloom, watching a scarlet tanager singing his soul out, his body a blaze of red against the delicate blossoms and the dark wood, his song a burst of glory in a still and dewy morning. And then, suddenly, behind him was the crack of a rifle, and the mangled, bloody body of the bird fell sickeningly on the ground at his feet. Turning, he saw behind him the gleeful, and, as it seemed to him then, the fiendish, face of a close friend, delighting in his skill in markmanship. A shock like that when he was small, might have awakened in

Mr. Roosevelt strength to withstand the traditions of cruelty of the time.

The other matter of interest to Theosophists is a little paragraph to his daughter Ethel in 1906 :

I am not in the least surprised about the mental telepathy ; there is much in it and in kindred things which are real and which at present we do not understand. The only trouble is that it usually gets mixed up with all kinds of fakes.

American public life is certainly infinitely the poorer for the loss of this great and true man. How big, likewise, is the void to his children, we can understand if we but read this volume of *Theodore Roosevelt's Letters to his Children*.

F. K.

A New Heaven, by the Hon. George Warren Russell, Minister of Internal Affairs in New Zealand. (Methuen & Co., Ltd., London. Price 7s.)

The author of this volume can certainly claim to have presented to the public an entirely original conception of after-death conditions, which he describes as full of intellectual activity and fullness of opportunity—an existence where the wrongs and inequalities of the world are righted in a sort of Utopia of modern, up-to-date contrivances, all free and ready to hand !

The story tells of a Scotsman who had, in his youth, owing to a disappointing love-affair, emigrated to New Zealand. There, after leading a solitary life for many years, he is, one night, thrown into a mesmeric trance by a Maori possessed of magical powers. In this trance his soul is set free from his body, he knows himself to be dead, and finds himself in an existence outside the physical. Two Angel Beings greet him and explain where he is, and shortly he is whirled away to "Heaven," which is described as being a place and not a state of consciousness—a vast, luminous planet, composed of mountain ranges, forests, cities and rivers, but no sea, situated in the midst of space.

Descending to the "Great City," the home of all that is greatest in intellect and in art, the subject of the adventure is brought to the abode where dwell his parents with a long-deceased sister. The meeting with the sister is worth describing :

I walked up to the door with a beating heart, hopeful and expectant—it opened as I reached it, and a young woman in the early bloom of maturing life appeared ; with a cry of welcome she threw her arms about my neck and embraced me with great affection. I withdrew myself at once and said : " Pardon me ! Such a reception by a stranger is totally—" She smiled affectionately and said : " O Andrew, it's all right ! I'm your sister Marian."

Delightfully "Scotch," isn't it? One is no longer surprised that "Andrew" had an unfortunate love affair!

Having reconciled himself to the exuberant affection of his family, the hero of the adventure spends some time in the Great City, attending various functions, at which Gladstone, Lord Roberts and Kitchener all put in an appearance, apparently in the best of health and spirits (no jest intended!), but subsequently, to his intense disappointment, he is informed by his Angel guides that there has been some little mistake—he is not dead after all, and must immediately return to his body. In a flash, as it were, he finds himself awaking from the mesmeric trance into which he had been plunged—in his home, in New Zealand. For those who enjoy such fantasies, this book will while away very pleasantly a couple of hours. Judging by its dedication—"To the mothers, wives, sisters and sweethearts of brave men belonging to Britain and her glorious Allies, who have 'gone west'"—it is written in all seriousness, as the product either of personal experience or of conviction.

G. L. K.

Experiments in Psychical Science, by W. J. Crawford, D.Sc. (John M. Watkins, London. Price 6s.)

This volume is a sequel to the author's previous book, *The Reality of Psychic Phenomena* (reviewed in THE THEOSOPHIST, February, 1919, p. 505), and in it he assumes that the latter has been read. Here he goes into further details of the levitation phenomena previously described, and gives an account of many fresh experiments which throw much light on the psychic mechanism employed in the production of such phenomena.

It will be remembered that the previous experiments led the author to the conclusion that the table was lifted by means of a cantilever of invisible matter which extended from the body of the medium and gripped the under-surface of the table, a conclusion which was confirmed by the "operators" on the other side; here the further information is given by the operators that this cantilever has a uniform diameter of about four inches, increasing to seven inches where it joins the body of the medium close to the ankles. Another interesting point here investigated is the tendency of the weight at the far end of the cantilever to tilt the medium and chair forward; and it was found that this actually occurred when the weight on the table reached the amount at which the mechanical leverage on the medium would naturally produce this effect; it was

also found that, for lifting heavy weights, the cantilever rested on the floor below the table. The method of anchoring a "psychic rod" to the floor was employed most advantageously in the experiments where the medium and chair were pushed along the floor. The author offers an ingenious explanation of the fact that no strain was felt by the medium where the cantilever entered her body—he supposes that matter of an intermediate density is used to distribute the attachment over the whole body.

Altogether the book is full of practical discoveries relating to the properties of what Theosophists would call etheric matter, such as its reduced action through screens of various meshes and placed in different positions. A remarkable feature of this "Goligher" circle, in which most of the experiments were carried out, is that the sitters seem to supply the psychic energy while the medium supplies the matter; but this division of labour does not appear to have been the case in the "contact" circle described later; the latter experiments, however, and those on "direct voice" phenomena, are not nearly so instructive. In every case we find the same scrupulous care and completeness of records that made the previous book so remarkable; above all, Mr. Crawford has succeeded in proving how much can be done for the science of psychic research by the intelligent arrangement of such simple and reliable instruments as weighing-machines and electric contacts. We are glad to read that he intends writing another book on the same subject; in the meantime every up-to-date student should make an acquaintance with this.

W. D. S. B.

The Bengālī Book of English Verse, Selected by Theodore Douglas Dunn. With a Foreword by Dr. Rabindranath Tagore. (Longmans, Green & Co., Bombay.)

Very few people outside India, and even comparatively few in India, are acquainted with that chapter in the history of literary activity in English which includes Bengal's earliest literary adventures in the "perilous fields of a foreign tongue". The present anthology gathers together the most representative results of one hundred years of poetical effort, and in a short historical introduction Mr. Dunn introduces us to the authors of the poems he has selected for reprint. It is interesting to note how widespread was the response in that particular form to the impulse given to India by means of Western education. As Dr. Rabindranath Tagore points out in his Foreword, the movement towards self-expression in English verse,

which showed itself in Bengal in the middle of the nineteenth century, has a wider significance than that which its literary merit or demerit may assign to it. From the point of view of students of Indian history it is important as summing up a wider movement which is moulding the whole future of the country.

The West which at first drew us on to itself, has forcibly flung us back upon an intense consciousness of our personality. This has been illustrated by the course our literature has taken, almost completely abandoning its foreign bed, finding its natural channel in the mother-tongue. The following collection of English poems written by Bengali authors also proves it, in which the earlier writings are timorously imitative, while the later ones boldly burn with their own fire.

A. DE L.

A Book of Months, by Dorothy Grenside. (Theosophical Publishing House, London. Price: Cloth 3s. 6d.)

In this book the author takes us with her through the year, month by month, on a wonderful pilgrimage, introducing us to the "Lifter of Veils" in March, to the "Lords of the Dusk and Dawn" in May, to the "Spirits of the Wild" in July, to "Four Great Archetypal Kings" in September, to the "Wind of the Hills" in October, renewing our acquaintance with St. Bridget in November, and finally leaving us with the Christ Child in December. She is the antithesis of that Peter Bell, to whom

A primrose by the river's brim
A yellow primrose was to him,
And it was nothing more.

Everything she sees, from the dust at her feet to the stars overhead, everything she hears, from the sound of the homeless wind to the word that was Power—all becomes "Life Miraculous made manifest": "The life of every blade of grass is so vital, so marvellous, so unifying with her own, that every growing thing that is woven as a thread of the garment of the Universe is a mystery wherein she sees reflected the very Face of God." Or again: "The majesty of silent hills calls to the King within us, and our answering cry is the sure and certain seal of royal brotherhood."

To those then—and in these days there are many—to whom the God without is ever calling and claiming kinship with the God within—each revealing each—to all such this *Book of Months* will be a beloved companion and friend, renewing past ecstasies of worship beside the "clump of gorse in flower" or by the "sea-bound rocks," bringing back to him the "Peace that waits for him who learns upon the Hill that Rest is Motion and all Motion Rest".

To others this book may be the means of revealing to them the God within by showing them the "outer beauty which is only the reflection

of an inner radiance of spirit," may give them that inalienable experience "when the body leaps to join the Spirit in an ecstasy of joy, in the presence of that Universal Life that calls through open sweeps and untouched wilds". They will be glad that they answered the author's call: "So come with me to the wood's deep heart, that you may build your dreams anew, that you may brush the earthly dust from off the pathway you would tread, that you may hear the Spirit-Cry that calls in the lonely spaces of the night." And they will shut the book with the deep conviction that "Humility is not for such as we, for we are Stars of Being in a sphere that is not built awry".

The book is one of those which can only be enjoyed to the full by being read aloud, for not only has the "beauty born of murmuring sound" passed into it, but the beauty of the piping of the robin, that of the rushing wind, of the massive mountain—until we find ourselves bathed with the silences which are no silences. After enjoying a book as much as we have this one, it may seem captious to utter a word of dispraise, but for the sake of those other books which we are sure to have from this author, we would suggest a less frequent use of capitals; the theme, we admit, lends itself to their use, but a deeper trust in the intuition of her reader will lead her to discard them in the same way as we have discarded the frequent underlinings which our grandmothers considered necessary for the exact communication of their thoughts.

A. L. H.

MAGAZINE NOTICES

WE have received: *Phuleli*, the magazine of the Sind National College. The first number of this quarterly is one of which Mr. Ernest Wood, the Principal of this College, may be justly proud. Its practical nature may be seen from an article on "Chemical Industry for Sind" by H. W. Muirson Blake; this magazine was accompanied by the Prospectus and General Report of the College. Also *The Madanapalle Magazine*, the excellent monthly of one of the oldest Colleges connected with the T.S. in India. From Australia come copies of *The Round Table Magazine* (Brisbane) and *Follow the King*, the latter being a presentation of the objects of the Round Table; both are really artistic productions and contain some first-class articles. We also welcome *Theosophy in India* and *The Message of Theosophy* (Burma), and notice with pleasure a magazine, *Vision*, edited by Dorothy Grenside and Galloway Kyle.

THE THEOSOPHIST

ON THE WATCH-TOWER

THE return to her Indian home, after a prolonged visit to many other homes in the West, of the revered and beloved President of the Theosophical Society, was the occasion for a wonderful display of gratitude and affection on the part of the people of Madras—especially the workpeople, who assembled in their thousands, in their many thousands, to show their loyalty to the untiring champion of their liberties. Equally ardent—it is impossible to say more ardent, for the public greeting was overflowing with warm eagerness—were the welcomes from the various movements with which the President is officially connected; and the culmination of all the welcomes was reached at Adyar, where the residents of all degrees received the Mother of Adyar with a joy too deep for words. Were there any doubt as to the President's place in the hearts of the people of India; this return home would dispel it, for the welcome from Madras was no more than the welcome from other parts of India.

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At Agra, for instance, a tumultuous crowd gathered at the railway station, and some of the more ardent spirits threw

themselves on the ground before her, to try to prevent her from rejoining the train in which she was travelling, so that she might be forced to stay a day or two among them. Others threatened to hurl themselves in front of the engine, and only a promise—about to be fulfilled—to visit Agra and lecture there, enabled her to reach her compartment in time. At Amritsar, the scene of the Indian National Congress, she was taken in procession through the streets, as she was in Madras; and on her railway journeys, at almost every station, crowds have gathered to catch a fleeting glimpse of the one whom they regard as embodying the very soul of India. As we write these words she is hurrying north to attend the Convocation of the Benares Hindū University. She will also visit Agra, Cawnpore, Lucknow and Allahabad, for a series of Theosophical and political addresses—returning to Madras in the second week of this month.

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The relief all at Headquarters feel at the return of their Chief, makes it possible to gauge the value of her visits to other homes in other parts of the world. So far as the West is concerned, we learn that the President is likely to leave India about the middle of May, for Europe, staying there two or three months, and visiting one or two countries she had no time to visit when she was in Europe last year. Frankly, we in India look forward with sad feelings to these absences, absences which may, perhaps, become more frequent as the years pass, and as India needs less and less her constant watchfulness and care. In fact, we have been utterly spoiled, for since 1914 she has been uninterruptedly with us, guiding, advising, directing, encouraging. But the President of the Theosophical Society belongs to the world, and not to India alone. The rest of the world needs her as well as India, and the time approaches when she will be able to give the benefit of her physical presence to other countries,

drawing all together in a nucleus of brotherhood, of which the League of Nations is the baby form. So, when we think of our own temporary loss, we learn to think of others' abiding gain, for her presence means a stimulus which lasts long after her visit is over. There is, in fact, no loss anywhere, but only gain, for even her absences teach lessons much needed by us all.

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As for Great Britain, the President's long absence seems to have been borne with fortitude, and, indeed, with profit. The accounts given to us by Mrs. Besant of the progress of Theosophical and related work in Great Britain are tremendously encouraging, and show the fine solidarity and energy of our Theosophical brethren at what is called the heart of the Empire. We have been told of the greatly increased respect in which the Theosophical Society is held throughout the country, both on account of its magnificent war work, as well as on account of the efforts it has made to spread its courage-giving teachings at a supreme crisis in the history of the Nation. Throughout the War the members of the Theosophical Society in Great Britain have worked unceasingly to do their duty to the Motherland—each in his or her own way—and the result is that the Theosophical Society is respected and appreciated where before it was doubted. And now the "Save the Children" movement, a movement directed to bring some alleviation to the piteous plight of the children in Austria and Hungary, 80 per cent of whom are suffering—on account of starvation—from rickets and tuberculosis, is being managed by members of the Theosophical Society, a band of whom has been sent out to Budapest to do what can be done to prevent the coming generation from growing up with hopelessly deformed bodies and stunted minds.

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For active public work of this kind, and for general public service, the Action Lodge of the Theosophical Society has been started in London, every member of which must spend a portion of his time in some definite act of public service. This is a most admirable idea, for just at the present time public service is the urgent duty of every Theosophist. And there are so many kinds of public service needed by the Nations of the world in their time of reconstruction, that every member of the Theosophical Society, however he may be placed, can choose some line of service and be active in it. Never more than now has the Society had the duty of showing the way of duty to the world, for the sun of active brotherhood is dawning upon the horizon, and, in the fresh, clear air after the terrible storm of the years gone by, mankind has the opportunity of being more than ever vigorous in the effort to make the world a fit place for the Hero of heroes to visit and dwell in for as long as He may think fit. Theosophy is the way of true, purposeful, constructive vigour; and there is not a single member of the Theosophical Society who has not the duty of being active in some kind of public service. Now is the time, when the Nations of the world are in their new births, when old rigidities have been destroyed, and the new forms are in the plasticity and pliability of youth, for Theosophical influences to mould them in the images of the ancient archetypes and in forms of beauty, truth and strength. The Theosophical Society has so far justified the hopes of its mighty Founders. It is now on the threshold of an opportunity far greater than any it has before enjoyed, an opportunity won by faithfulness and unity. The note of our splendid teachings must be sounded in the heart of every Nation and of every individual, that the spirit of brotherhood may awaken in the new world and banish for ever the grim torturers of mankind—misery and despair.

We have just received a copy of the programme of the Twenty-fourth Annual Convention of the New Zealand Section of the Theosophical Society, extending from Sunday, December 21st, to Sunday, January 11th. If any evidence were wanted that New Zealand is Theosophically alive, this programme would afford the necessary testimony in the most convincing manner possible. On the first day there is an opening lecture by our old friend, Miss C. W. Christie, with the excellent title: "Knowledge is Power. There is naught in Heaven or Earth, but Thinking makes it so." And then follows a programme which must have given a most delightful fortnight to those privileged to take part in it. No less than fourteen lectures were delivered by Mr. C. Jinarājadāsa—we congratulate the Convention, but we most cordially sympathise with Mr. Jinarājadāsa, for, however much the spreading of Theosophical truths is to him a labour of intense love, fourteen lectures in the course of about a fortnight, with innumerable other activities thrown in, no doubt is a great strain on the bodies. The flesh is always weaker than the spirit is willing.

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We feel sure, however, that New Zealand must have derived immense benefit from his presence and inspiration, and the new year will surely see a New Zealand as gallant Theosophically as her soldiers were gallant and chivalrous in the War. The Convention arrangements seem to have been excellent, and the varied programme must have suited all temperaments. Under the auspices of the Liberal Catholic Church, we find three addresses by Mr. Jinarājadāsa. For the Order of the Star in the East he speaks also three times—one of his lectures being entitled: "If Christ comes again—what will He teach?" Under the auspices of the General Convention he delivered six lectures and addresses, the former being on "The Laws of Reincarnation," "Karma, the Law of Adjustment," and "Man's Life in Worlds Visible

and Invisible". In addition, there were Co-Masonic meetings, meetings of the Round Table, meetings of the Fraternity in Education, meetings of the Golden Chain, a meeting of the New Zealand and India League, and garden parties and concerts. The Theosophical Society in New Zealand is indeed alive, and we offer our hearty congratulations.

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Speaking the other day on "Sources of Power, Known and Unknown," Sir Oliver Lodge was able partly to draw aside the veil through which Theosophical students, scientifically inclined, have been able to pierce with the aid of clairvoyant investigation. At present, coal, water-power and oil are the chief sources of our energy, but one or more of these may at no distant date be exhausted. What would then become of us? and in any case may we not conceive the ultimate possibility of drawing greater energy and power at less cost and through smaller machinery? Sir Oliver Lodge answers this question in the affirmative, as do scientific Theosophists also—see, for example, *Man. Whence, How and Whither*—but the disclosure of the means through the agency of the Elder Brethren depends upon the strengthening of the moral conscience of mankind. Men like Keeley discovered truths for which the world was not yet ready, and one can only tremble to think what would have happened to the world had the greater secrets of Nature been revealed to man before the occurrence of the Great World-War.

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But the main sources of the new power are fairly clear. They lie in atomic energy—the "constitutional energy of an atom, the energy which makes it what it is"—and in the energy of the æther. The former is well known, the latter is hypothetical in character. Said Sir Oliver Lodge:

About the latter he proposed to say nothing; perhaps he ought to apologise for referring to it at all in these days of Einstein. If it

existed, as he thought it did, it was enormous, exceeding the bounds of imagination; but at present it was hopelessly beyond our reach. Atomic energy, on the other hand, was immense compared with any form of chemical or molecular energy, such as that derived from combustion and explosives, and we were becoming fully acquainted with it and were on the way to its utilisation . . . We did not yet know how to set up the explosion of atoms, either the heavy shots in which atoms of positively charged Helium were fired off, or the lighter discharges which liberated electrons, the negatively charged units of electricity. The speed with which the Helium atoms were emitted was about 1 15th that of light, sufficient to carry them from London to New York, if there were no obstructions, in a quarter of a second. Their energy, therefore, weight for weight, was a million times that of a bullet discharged from a rifle. It was possible to estimate the atomic energy contained in any reasonably small quantity of matter, say 30 grains, say the piece of blackboard chalk the lecturer was using, moving at 1 10th the speed of light. It need not be moving in the sense of locomotion; internal motion of its parts, such as was known to exist, would do quite as well. It would be three hundred million foot-tons, enough to raise a hundred thousand tons 3,000 ft. He felt that we were on the brink of making a discovery with regard to the utilisation of this source of energy. He did not know whether it would come to-morrow or take a century. But he did not believe that our descendants would be consuming stored material, such as coal, using chemical energy and burning up air when they wish to drive machinery. They would be taking the energy out of an ounce or two of matter, instead of out of a thousand tons of coal.

This is exactly the prediction of occultists. It is interesting to note, by the way, that Sir Oliver Lodge emphasises the value of agricultural operations as a means of utilising energy now too often allowed to run to waste :

The leaves of trees and vegetables generally were able to absorb, utilise, and store solar energy without much regard to any hampering law of efficiency. The moral was to promote agricultural operations of every kind. Solar rays fallen on barren soil or hopeless jungle were a reflection on humanity—a kind of waste that ought not to occur. The progress of bacteriological science might make every soil fertile; even rocks could be dynamited into something, and jungles and swamps could be cleared.

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We gladly draw our readers' attention to a new International quarterly magazine, edited by Mrs. Beatrice Ensor, under the name *Education for the New Era*. Mrs. Ensor has been one of His Majesty's Inspectors of Schools in England,

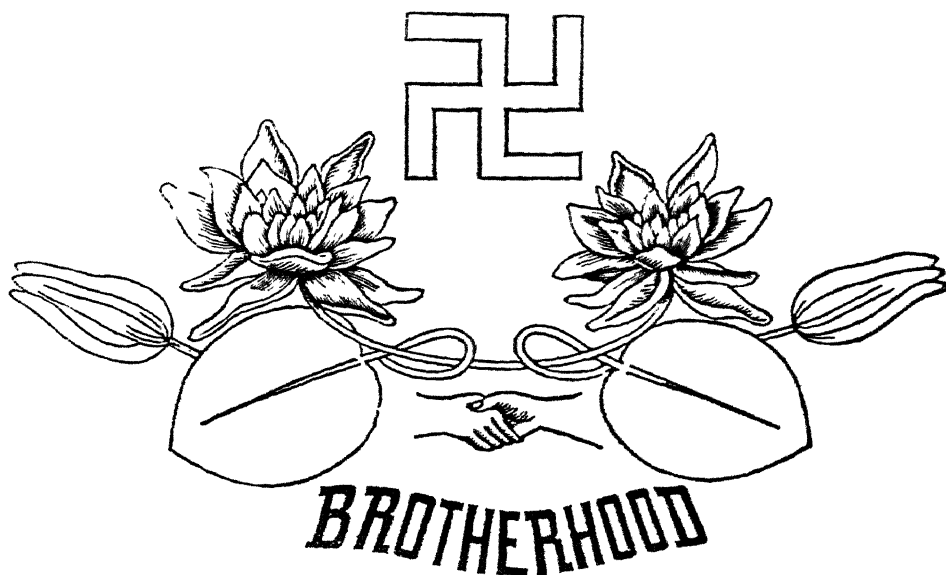
and is now the moving spirit in the Theosophical Educational Trust of England and Wales. She is an educational expert in the very best sense of this somewhat terrifying word, and the new quarterly is certain to be a most valuable contribution to the science of education, so long as it is under her guidance. The prospectus says :

Education for the New Era is designed not only to give teachers throughout the world news of the progress of the New Ideals, but also to provide lay people with a knowledge of what is being done for the youth of all countries. International peace depends upon International Education, and upon the interest taken by the public in the training of the children. The best educational scheme of any nation is but poor if it provide only for the needs of that nation, and have not, as a factor in its development, the aiding of teachers, students, and the general public, of other nations, to a wider knowledge. *Education for the New Era* will work for the world-wide acceptance of the broad principles of liberty, self-discipline, service, co-operation, as the corner-stones upon which each national edifice shall be built.

Education for the New Era will, therefore, provide up-to-date information on the advance of the New Ideals throughout the world. By obtaining its facts at first-hand, it will be enabled to show the trend of modern thought in many countries, and to keep alive that spirit of International brotherhood which makes for mutual appreciation and esteem.

The yearly subscription is 4s. 6d., including postage, and the Manager's address is 11 Tavistock Square, London, W. C. 1, England.

G. S. A.



THE SPIRITUALISATION OF THE SCIENCE OF
POLITICS BY BRAHMA-VIḌYĀ

By BHAGAVAN DAS

(Continued from p. 336)

V

(a) THE MEANING OF THE WORD NATURAL

THE social organisation referred to in the preceding section, consists in certain classifying of human beings by temperaments and broadly-marked capacities, and certain divisions of labour, assignments of livelihood, allocations of ambitions and partitions of the prizes of life, between those

classes. It has been repeatedly said that these classifying and divisions are "natural". The objection may be validly taken that everything is natural, for nothing is outside Nature in the full sense: that human nature is also a part of, or factor in, Nature; that the so-called most "artificial" or even "unnatural" creations of human intellect, social arrangements, political organisations, ceremonial conventions, buildings, machinery, the myriad forms of spoken, written, signalled communication with each other—all these are yet products of human nature and therefore natural. In short, the art-istic or the art-ificial is also natural. Now this is indisputably true. But it is also true that when, in daily use, we oppose the word artificial, or mechanical, or unnatural, to the word natural, we do mean something, and that that something is not wholly irrational. If it were not so, the words would not, and in any case ought not, to exist, especially the word "unnatural," which would be self-contradictory. But they do exist, and have a meaning.

A more extreme case of the same sort is a self's (an individual's) disbelief in the very existence of it-Self (the Universal Self). The reconciliation is to be found in the metaphysical axiom that things are named after their predominant feature. The pair of words, natural and unnatural, has much the same sense as these other pairs—essential and accidental, inherent and adventitious, indigenous and exotic, typical and aberrant, normal and abnormal, derived from within and imposed from without, general and special, biological and intellectual, etc. The ideas conveyed by these antithetical pairs are all allied and shade off into each other. It is true that that which was once difficult becomes easy with practice, and habit is second nature; but it is also true that some ways of doing a thing are better than other ways of doing the same thing—in given circumstances of time, place and individual constitutions. If it were not so, the words

wrong and error and such-like would have to be abolished, for all that we call wrong or erroneous or evil is still within nature and may therefore be argued to be right. Ordinarily, excessive disproportion between the various factors which make up or are required for human life and comfort in the major part, is the equivalent of "unnatural" disease—even though to some individuals (therefore regarded as peculiar, morbid or abnormal) that is healthy which to most is the reverse. The law of relativity is all-pervasive, in short.

It is in this sense that the adjective "natural" has been used here, all along, of the various divisions suggested as the basis of a stable and yet elastic social organisation.

Repressions and suppressions of, and departures from, such healthy and benevolent "nature," because of "un-natural" fears, greeds, lusts, hates, jealousies, pride, sloth, lead to excessive and "artificial" social, political and economical conventions, whence arise psychical and physical diseases of all kinds in the individual as well as the communal life.

It is true that Nature, the Nature of the Spirit, the Nature of the World-process, the Nature of the Spirit as manifesting in and constituting the World-process, insists that the soul shall "taste all things" in order to "hold fast by the good," again and again, in perpetual cycles: and it is also true that "the state of nature" is the best, as is recorded in Samskr̥t verse too, *uṭṭamā sahajā-vastha*, that the perfection of art, of achievement, of culture, is to become perfectly natural and simple in oneself and one's works. The reconciliation is that Nature is made up of opposites, good nature and bad nature, higher nature and lower nature, right nature and wrong nature, simple (or artless) nature and complex (or tortuous or rich or artful) nature, pure nature and (mixed or) impure nature, divine nature and titanic nature, *ḍaivī-sampat* and *āsuri-sampat*; that the pairs are relative, that which is good from one point of view appearing as bad from another, and

vice versa; and that having tasted to surfeit the things of one kind, the soul regards as good and wishes to hold fast to the things of the other kind. Therefore those who are satiated with the delights of competitive individualism and "the fierce joy of battle," long now for the more subdued and "tame," but also more voluminous, feelings of restful peace, to be achieved through systematic social organisation.

(b) THE SUGGESTED WAY EASIER TO FOLLOW
THAN OTHERS

This can be brought about, not altogether without effort, obviously, but with probably less effort and struggle than is necessary to keep up such organisations, or non-organisations, or mis-organisations, as we may like to call them, as have latterly been and are current; it being assumed, of course, that the underlying psycho-physical principles are sufficiently widely accepted. What is meant is that there is no *practical* difficulty in establishing such a social organisation; certainly not more, and probably much less, than has been and is being felt and surmounted in establishing and maintaining any of the others now in force, *i.e.*, in enforcing the very complex and voluminous laws of any civilised country—the statute-book of each country being the expressed basis of its organisation. The wholesale organisations of whole nations during the days, and for the purposes, of war, have been already referred to in an earlier part of these writings, to show that there is no practical difficulty in such matters, except that the sufficient and proper quality and quantity of *will*, the intensity of conviction amounting to courage, is wanting.

The seeds, and even the seedlings, of the arrangement suggested are present everywhere, throughout human populations. But they are overpowered and choked by the weeds and weedlings of the mis-organisations. The latter should be

removed, in order that the others may have a chance. The removal consists mainly in disallowing persons from pursuing more than one ambition and the corresponding forms of livelihood, mostly. Such restriction would not be more hard than many of the restrictions now imposed by current laws—and every law implies restraints and restrictions of some kind or other : while it would result in great reduction of “struggle” and great economy of time, temper, energy and money (which is only the representative and counter of the other three).

(c) ILLUSTRATIONS

Thus the priest, the presbyter, the “elder,” is the natural teacher. And so he actually was in the Middle Ages in Europe also, to say nothing of India. In fact, at one time, the clergy were almost the only literate and learned persons in Europe (which makes another extreme) and therefore the only persons qualified to instruct others in letters—a state of things which is indicated by the word “clerk,” even in its modern use. But when the clergy discarded their vows of poverty and asceticism, or even temperance, and became “princes” of the land as well as of the church, and amassed silver and gold and gems and palaces and finery of all kinds, out of gifts, offerings, and the immense revenues of assigned lands : endeavoured to terrorise kings and nations by means of bulls, encyclicals, ex-communications and intrigues ; and over and above all this took to themselves the privilege of debauching the women of their flock, whom they unctuously called their “daughters,” the men being their “sons,” so that their adultery became incest ; when, in short, they began to commit, in the name of religion, all the sins that are now committed in the name of law and science and art, by the aristocrat-bureaucrat-capitalist who has displaced the theocrat, then Nemesis came in the shape of the

Protestant Reformation movement; and, together with other things, the priest largely lost the function of instructor and educator. At the same time, man's spirituo-emotional requirements being unabolishable, and the science which came to replace religion not being spiritual as well as material, so as to be able to satisfy these requirements, there has arisen in the West a *professional* priesthood as well as a separate, professional teacher-class. This state of things is narrowing and degrading to both, and is economically wasteful, besides, from the point of view of the national finances. The teacher cannot touch the heart, the soul, the spirit, of the pupil, and weighs out so much intellectual information for so much fixed pay; and the clergyman repeats tiresome or unctuous platitudes and moral exhortations in weekly sermons, and administers spiritual consolation or acts as agent of local charities, more or less mechanically, and all for so much fixed pay also.

In the old Indian scheme of Manu, (a) study, research, and advancement of knowledge, (b) works of piety, sacrifice, devotion, rites of superphysical efficacy, (c) charity and the giving of alms to the deserving—these are the dharma-duty of the brāhmaṇa, the priest-scientist (*and also of the soldier-administrator and the merchant-financier*, with specialisations, as pointed out before); (a) honoraria received for teaching, (b) or for spiritual ministration and guidance in devotions and in pious works of self-sacrifice and public usefulness, (c) free presents and friendly gifts by the State, the men in office, or other good men of means—these are his jīvikā, ā-jīvana, his means of living. And he is prohibited from obtaining a living in any other ways, except in āpaṭ-kāla, “times of misfortune,” confusion, unsettlement and disorganisation of society. In no case was he to amass wealth, and if he lived from “day-to-day,” from hand to mouth, “without storing for even the next day,” observing the vow of poverty voluntarily, then he was the truest brāhmaṇa, the most entitled to the greatest

reverence.¹ The early Christians held similar opinions and followed them in practice—and therefore deserved and received trust.

The *principle* holds good to-day also, though details may differ; and even in practice “the cloth,” the clergyman, receives greater consideration in the matter of reduction of prices from the tradesman. It is the very fate of the true (as distinguished from the false) brāhmaṇa, the genuine priest-scientist-educationist, to live by “begging,” on “charity”. Even in modern times, even in the West, *the brāhmaṇa-department of life*, the educational, as a whole, if not every individual teacher separately and directly, is maintained very largely by “charity,” by gifts and endowments and State-subsidies. In the U.S.A., whole universities have been founded and endowed by single “vaishya”-millionaire benefactors. The fees from the students, in most cases, go but a small way to meet the expenses, and may themselves not improperly be regarded as contributory “presents” from the parents and elders by whose “charity” the students are also maintained. Why not, then, make an affectionately honoured virtue of what otherwise becomes a humiliating necessity? In the words of Manu, why not convert the “mr̥ṣam” livelihood into the “a-mr̥ṣam”? The case of the churches and their priests is similar. The mediæval ages of Europe had, as regular institutions, begging friars as well as begging students, in much the same way as India had, and still has to some extent. Abuses crept in; they have to be cleared off, and the system restored in finer and more scientific form.

The more natural, more economical, and in every way more efficient method, then, seems to be to combine church or mosque or temple with college and school, and merge spiritual and material teacher into one; only making sure that the spiritual

¹ See *Manu*, x, 74—80, for the division of the various kinds of livelihood between the different caste-classes.

teacher teaches the things of the *Universal Spirit* as of supreme importance, and of any particular given *credo* and sect as of only subordinate value.

The priest-scientist-educator should be the same person (with one of the three aspects predominant, of course, for practical convenience), and while assured of necessities and reasonable comforts, by honoraria, State-allowances, endowments, or free presents and "reduced prices," should be debarred from "wealth" and also from "executive power". So only will both "religious practice" and education attain their highest worth, and so will spiritual power, becoming a fearless, disinterested and philanthropic legislative power, compel and command the respect and the obedience of temporal power, including military, civil-executive, finance and labour powers.¹ The weed of wealth and official power should be carefully removed from the bed wherein the seed of spirituo-material wisdom is planted, and the watering of it should be done with asceticism and honour mostly, if the latter is to grow and flourish and bear its natural flower and fruit.

As is the separation of the functions of priest and teacher, similar is the specialisation and separation of the functions of policeman and of soldier, of land, sea, or air. The immense armies and navies, eating up half and more of the revenues of nations, even in peace-times, vampirising the life-fluids of vast populations, doing nothing except preparing to murder or actually murdering one another, are the very climax of the waste, and of misuse worse than waste, of human energy. If the weeds of honour and cash are taken away from the vicinity of the seedlings of defensive power, then these will thrive in their due and not more than due proportion.

The case of the separation of the capitalist-financier-speculator from the actual large producer and distributor of

¹ *Shukra-nīti* says that the puro-hiṭa, the head-priest and member of the king's council of ministers, as member in charge of the religion of the State, should be of such asceticism and science that the king should *fear* as well as love him.

necessaries, is similar. Of course these differentiations have arisen in the "natural" course of the evolution of human society. The point against them is that they have now passed into excess and exaggeration, from the *good* "natural" into the *bad* "natural". The cry for disarmament and for an *honest* League of Nations is evidence that this is being realised. With a proper division of rights and duties, and the balancing of the power of the four main *classes* throughout the world—if such were brought about—the *national* jealousies and rivalries, and therefore the need for maintaining huge, suicidal armaments, would disappear and the latter would merge into the police. So, with the co-ordination of all sciences of the finite, *i.e.*, matter, whether physical or superphysical, in and by the science of the Spirit, the Infinite, and the firm establishment of the ideal of "the simple life" for the custodian thereof, the mutual distrusts and condemnations and jealousies and rivalries of creeds and sects would abate, and the clergy and educationists of all *particular* religions, recognising the *Universal* Immanence of God and Solidarity of Man, would merge into one, and would co-operate with each other for the good of mankind. So the financier and distributor would also fuse together again, with the allaying of the evil spirit of get-rich-quick.

(d) THE DIVISIONS OF THE INDIVIDUAL LIFETIME

The division of the individual lifetime into four parts is even more natural, if possible, than that of society into four classes. In all societies that are at all civilised, the first years of the human being are spent in study, at the expense of parents, guardians, elders, teachers. Then comes a period of living with spouse and children, and of rubbing shoulders with fellow-creatures and competing with them in working for the maintenance and well-being of self and family—the woman's

part of the work, her *general* vocation or "profession," being house-keeping, as the man's is bread-winning, though the bread-winning and house-keeping range through all the differences from those of peasant and wife to those of emperor and empress or republican president and his lady—by natural division of labour (always allowing for exceptions), both "professions" being equally honourable, dignified, illustrious, or equally ignoble, ignominious and inglorious, as we please to look upon the matter. On this period follow the years of retirement from active professional life, when the energies have become enfeebled and a competence has been laid by. Finally there supervenes—if the life should be prolonged so far—a period of such decay of powers as makes the old person again dependent on others, the period of what has come to be regarded as the second childhood,¹ and of the soul's further retirement inwards; of the fading away of the later and more artificial experiences and impressions of middle age and youth, and the revival of the earlier and more elemental ones of childhood.

It is said that law is organised common sense; at least this is the theory, and very correct theory, though the practice in most countries deviates greatly from it to-day, and law has become mis-organised special sense, and benefits the specialists and special classes instead of the common folk; so that it has even become a saying that it sides with the cunningest advocate and the longest purse, that might is still right, mercenary skill and strength of sword and muscle having only been replaced by mercenary skill and strength of speech and a quibbling mind. Now the old Indian scheme of social organisation—which, *with suitable modifications*, is recommended here for re-adoption by the modern world—takes just these common-sense facts, in the case of the parts and stages of the individual

¹ The expression is found in Samskr̥t also. In the *Mahābhārata*, Karna, in a fit of anger, speaks of Bhishma as having become a child again with extreme age: पुनर्बाला हि ते स्मृताः ।

life as in that of the classes of workers of the social life, *and systematises and regularises* them, as all wise and far-sighted legislation does (instead of painfully striving and straining after originality and ingenuity of devices, as in the invention of machines), *making sure that all are workers*, whether with mind or body, and none idlers, that each gets due remuneration and reward in return for labour done, and that rights and duties balance each other in every case, so as to satisfy the requirements of the best and most rational socialism as well as individualism, and also preserve the highest and most refined science and art (which *might* be jeopardised grievously if "labour" of a certain type came into power) without inflicting any privation on unskilled labour.

Instead of leaving the arrangement and disposal of his life and work entirely to the unguided instincts and options of each individual, the old scheme endeavours to reconcile the claims of this world and of the other world, of egoism and of altruism, of the individual and of the State, by saying to each individual: "You may be, nay, you almost ought to be, more selfish than unselfish in the first two parts of your life. You should be fed, clothed, educated for an appropriate vocation (to be decided on by proper periodical tests during student-life) and brought up in the best way possible, your education being cultural and vocational in one—all at the expense of your elders, in the first part. In the second part you should cease to be a burden upon your elders and should marry and have children, and should win their and your daily bread by competition (within law-permitted limits) with your fellow men, by means of appropriate labour; and should lay by a competence, or earn a pension or annuity, as the case may be. *Then*, in the third part of your life, you shall *not* compete any longer, but shall perform 'sacrifices' of suitable kinds, within your competence, and do works of public service without any remuneration except thanks and gratitude, which, being mental

factors, will be food for and will nourish your mental body, your soul, in and with which the conditions of the other and subtler worlds are experienced. Finally, in the fourth part of your life, when you are unable to perform these sacrifices also, society shall be bound to give your body its minimum requirements of food and clothing; every householder will be bound to attend to and supply such wants of yours, and will do so in the reverent spirit in which children serve their honoured grandparents, happy to have the opportunity of expressing, even if only in such simple services, their deep gratitude for the ever-unrequitable benefits received; and you will be to them, and they will know you to be, blessed benevolence incarnate, centres of holiness, radiating peace and goodwill, bringing the certain promise of heaven, spreading the all-illuminating light of the Spirit all around, carrying consolation and contentment, by precept and example, to those who have been stricken by fortune." In the last two parts of a life well-ordered and well-lived as above, the man of the brāhmaṇa-vocation became more truly brāhmaṇa, and the men of the kṣhatṭriya and vaiśhya vocations also approximated to the brāhmaṇa-type and approached that recognition of Brahman, the Supreme Spirit, the One Life, the Universal, All-pervading, All-upholding Consciousness, which Recognition of Brahman is Brahman Itself.

That human practice everywhere follows these lines, so far as the first two parts are concerned, in a general way, needs no showing. But even in this respect it is not so well regulated and compulsorily prescribed as it ought to be. There is as much adulteration, confusion, mixture, of the duties and rights of the different life-stages (āśrama-saṅkara) as of the different class-castes (varṇa-saṅkara); and the mischievous consequences of both help each other and make the confusion ever worse confounded, by action and reaction. The poorer students have, in large numbers of cases, to earn their living while at the same time enduring the unnaturally and irrationally heavy

strain of studies preparatory to exaggeratedly competitive examinations. It is true that as Nature is, on the one hand, disintegrating and deteriorating forms of beauty into ugliness, so, on the other hand, she is always veiling ugly forms with mantles of beauty; and this double strain in some cases develops exceptionally fine and strong characters and talents. But we have assumed above that the desirability of achieving such exceptions at such cost is over; the price is now too high; it is no longer worth while. The most tasteful and most wholesome food becomes poisonous and nauseating with overeating. Public instinct condemns the conditions which compel the very young to earn their own living. Laws are being passed, here and there, disallowing the employment of children under twelve or fourteen or other such age, in wage-labour. And many civilised countries, and governments that at all have the interests of their people at heart, have arrangements for free and compulsory primary education of children between certain ages—even though the methods and the curricula and the underlying ideas of the schemes of such education may not be satisfactory. In India, of course, conditions have been much worse. There has been no autonomy. The alien government, carried on on bureaucratic lines, has not felt its interests to be identical with the interests of the people. Indeed, it has often acted as if it felt them to be antagonistic. And the degenerate and pernicious customs of the country, which are now mending slowly under the educative strokes of misfortune, have aggravated the evils. We have this āshrama-saṅkara, or confusion of life-stages in an acute form, by which student, householder, bread-winner and public worker are all merged into one, making all the work immature and feeble, besides giving rise to widespread neurasthenia and its consequent diseases.¹

¹ The reforms enacted by the British Parliament at the end of 1919 (as this is being written), and introducing a substantial instalment of the elective principle into the governmental system of India, may help towards changing all this "bureaucratic" as well as "popular" degeneracy for the better. But this can be, only if the elective

(e) MODERN PRACTICE

As regards the last two parts of the lifetime, the tendency to follow the natural lines in regard to their occupation is also present in human practice everywhere—for weakening powers of mind and body make active and effective professional competition more and more difficult after a certain age, roughly about the fiftieth year, in the majority of cases. Yet the prevailing conditions of greed and grab, on the one hand, and of the hunger-drive and the utter lack of the competence whereon to retire from the daily struggle for bread, in the case of the large majority, are countervailing and perverting that natural tendency and making it impossible of fulfilment. The result is that old age, which should be beautiful with repose of soul and body, affectionately honoured and looked up to by the younger generation, shedding benevolence on all around—this old age is most meanly sordid, in the case of some, with the restlessness of gold-hunger, which has taken the place of, and includes within itself, power-hunger and honour-hunger, and in the case of the vast remainder is most squalid and most painful with food-hunger; is a curse or a burden, instead of a blessing, to the younger generation, and most distressing and humiliating to the sensitive beholder. Shameless are the governments, and cruel and cankered at the heart are the civilisations, under which the aged, the women, and the children have to *struggle* for a living, and often without success, instead of being maintained with reverent tenderness by the able-bodied, to be the fountains of wise counsel, of benevolence, of love, beauty and joy, in the life of the public and of the home. Very shortsighted and incompetent are the governments and the civilisations that permit the strong and

principle is utilised as it ought to be and *proper men are elected*. This is to be hoped for fervently; but the hope has not been fulfilled in Europe itself, for lack of the *indispensable setting of the proper social organisation*—to emphasise which is the main object of these writings.

the avaricious to continue to abuse their strength of mind or or body or both, and foster and pamper their avarice, even after the natural limits of age have been passed, and after they have had their turn, and had it successfully so as to lay by an ample competence; thereby preventing the younger from having their rightful opportunity. The old rule was that a man should retire from professional competition and should become an unremunerated public worker "when he sees gray hairs and wrinkles on his own person and a son in the lap of his son"¹—the purifying effect of which rule on public life and politics we may notice more fully later on in connection with the question of self-determination and the processes of election.

That the governments and the civilisations feel their responsibility in these matters and try to follow the dictates of nature, is indicated by such efforts and measures as those of Poor Laws, workhouses, Old Age Pensions, annuities, insurances of various kinds, Provident Funds, and so forth. But how graceless the measures, how mechanical, how *heart-less* in the strict sense of the term, and how comparatively unsuccessful withal! How great the difference between these measures on the one hand, and the heart-pervading spread, the instilling into the mind of each member of the community, of a culture, a "religion," which *impels* (and not compels) every family-home to support its aged and infirm, its women, its children, and even deserving guests, as a joyful duty! It is like passing from an unhealthy climate, where all sorts of disease-germs have to be constantly combated with bitter drugs, into a healthy atmosphere wherein vitality bubbles up exuberantly of itself. It is the difference between a self-maintaining, self-renewing, self-moving, and self-propagating living organism on the one hand, and a dead, soulless machine of many wheels within wheels, which can be moved only by extraneous force,

¹ *Manu*, vi, 2.

is constantly getting out of order, requires to be repaired from outside, and cannot multiply itself.

The one modern practice that approximates closely to the old ideal in this respect is that of the compulsory retirement on pension of public servants after a certain age, and optional retirement at earlier ages, with smaller pensions. The conditions vary for the different services; *e.g.*, in the regime of Britain, military service earns a pension very shortly; in other cases the service limit varies from twenty-five to thirty years; but the superior judges are treated with special tenderness, it seems, as also the superior Ministers of State. The recent war, no doubt, as also the preceding Russo-Japanese war, showed that some of the ablest work may be done by the most senior in years of the army and navy commanders, men near or even beyond sixty in age. There will always be exceptions. Also the work of counselling and guiding may well be, indeed ought naturally to be, better done by those of ripe experience. But such guides and counsellors and directors ought to be "honorary". Then would their work be disinterested and trustworthy, and therefore honoured and trusted. The bickerings and intrigues and permanent or temporary ruin of great reputations, with imputations of dishonest personal motives, and the deadlocks and crises in civil and military operations, that were witnessed in all the belligerent countries during the years of the war, would have been largely avoided in such case. Or rather the belligerency itself would have been avoided.

(f) THE MEN OF LAW

As regards the superior judges, the English custom was to let them sit on and issue decisions of good or bad quality, and draw their high salaries, till they themselves realised (and in the present atmosphere such realisation does not come readily) that they could not conscientiously claim their wages, or till

death intervened and brought relief to the litigant public. But it seems that some changes are being made in the custom and age-limits fixed. The psychological cause of the custom seems to have been that the veneration justly due to "the law" became attached to *the person* of the lawyer. Within bounds this is a right and proper indulgence in human feeling; but the bounds are soon crossed in such cases by selfishness and vested interests, on the one side, and by weakness and ignorance, easily hypnotised by pompous or sophistical catchwords and show of force and authority, on the other. The priest, in East and West alike, beginning as hermit and ascetic, man of vows and vigils, fasts and poverty, studies and prayers, soon clothed himself in lawn and purple and cloth of gold, put a tiara on his head, went about in silver and gold conveyances, with processions of horses, chariots, elephants, and said: "I am the inviolable mouthpiece of God on Earth." While this portentous ill was being quelled with the help of the soldier, up started that soldier and said: "I am conqueror and king and emperor by Divine Right, and can do no wrong, for whatever I do or command is right."

Perpetually suffering humanity endeavours to treat this new tumefaction and reduce the head to its normal proportions, with the help of the medicine of constitutional law enforced by civil wars and revolutions; but the tumefaction subtly passes into the head of the medicine-man now, the lawyer-judge-bureaucrat-capitalist, and he says: "I am the holder of the law in *my* hands; you must not take the law into *your* hands; the judge is sacred, he is above criticism; he must not be criticised, for that would be contempt of court; he is above mortal weaknesses; all judges are equally reliable and perfect in their decisions," and so on. And all the while those who have to deal with them know that each one of these judges has his "personal equation". This one is convicting, that acquitting,

this decreeing, that dismissing, this unsound and blundering, that has a knack for getting at the true facts, this one weak, vacillating, technical, hair-splitting, unable to make up his mind, that full of race or class prejudices, this other one downright dishonest, a corrupt bribe-taker and malicious withal. Clients and clever lawyers are always manœuvring, whenever there is an opportunity for such, that their case should go before this rather than that judge, the significance of which fact is plain. The excess to which the custom about not permitting matters *sub judice* to be discussed in the public press, has been carried, points in the same direction. Precautions against such discussion may, within limits, be right where cases are being tried by jury or with the help of assessors. But where an experienced man is the sole judge, such discussion—which ought to be sober, of course, by proper journalistic etiquette itself, apart from any legal considerations—should indeed be a help rather than a hindrance, in the same way as a good advocate's arguments. So far as assertions of fact are concerned, the judge, if he can disbelieve statements of fact made before him on oath and solemn affirmation, should surely not be so feeble-minded as to be unable to help being prejudiced by statements in papers not so supported. On the other hand, a judge who has opportunities for calling for evidence on his own initiative may derive useful hints for doing so, from such assertions in journals, out of court, if he should happen to read them at all.

All this has been said here, only to show how law is passing from the condition of organised common sense into that of pompous catchwords and sophistries; how the love of power and the feeling of self-importance are vitiating the atmosphere of the law courts and replacing the love of the people's rights and the jealous protection of them from all trespass by enthroned high-handedness; how the palladium of justice, like the home of science, or the temple of worship, is itself

becoming a bureaucratic office or an annexe thereto ; how the spiritual, legislative, judicial, and educational elements of the State are becoming more and more subordinated to the executive, which, in alliance with capitalist-vaishyas, is trying to behave now as the divine-right pope-brāhmaṇas and the divine-right king-kṣhaṭṭriyas did, and to regard itself as the whole and sole constituent of the State. How brāhmaṇa-rājyam, the reign of the priest, kṣhaṭṭriya-rājyam, the reign of the soldier, vaishya-rājyam, the reign of the capitalist, and shūdra-rājyam, the reign of the labourer, tend to take turns, has been mentioned before. The shades and grades and permutations and combinations are many. The alliance of bureaucracy and plutocracy would be a mixture of kṣhaṭṭriya-rājyam and vaishya-rājyam.

But this is no more wholesome than any of the others. What is wanted is a rājyam, a State, in which *all the four may be duly balanced*, by just assignments of *rights* as well as *duties* to each.

Bhagavan Das

(*To be concluded*)

A LEAGUE OF RELIGIONS

By THE REV. J. TYSSUL DAVIS, B.A.¹

THE conflicts of men who belong to different religious Faiths, and the conflicts of members of various sects and schools within the same Faith, have always provided the historian with ample food for sad reflection, and filled the quiver of the cynic with arrows of mockery and scorn. The ancient sarcasm—"See how these Christians love one another"—flung by the passers-by as they witnessed the street-fights between the zealous disciples of the cross in Alexandria, is still valid for other Christian territories. It is also applicable to the temper in which the adherents of the various religions show their teeth to each other—"See how these religious people love each other!"

No wonder that the man of reason, the man of goodwill, weary of the arrogant claims of the priest, weary of the disputes of the theologians, in quite recent days prided himself on the title of infidel, and announced that there could be no peace for the world except by the extirpation of religion. But in our day we have realised that we cannot get rid of religion except by getting rid of man. We know that the religious sense in man is instinctive. The longing for the Infinite is a mark of the awakened soul. It is the desire of the river for the sea, of the part for its whole. It is innate, ineradicable, intrinsically inwoven with the fabric of human

¹ Author of *A League of Religions*, published by himself, 29 Grange Road, Ealing, London; reviewed in *THE THEOSOPHIST*, November, 1919, p. 201.

nature. For God is the soil in which the tree of life is rooted. It is the atmosphere in which the spirit of man breathes. What the water is to the fish, what the air is to the bird, such is "God to the soul of Jacob Boehme".

But though the fishes vary in shape and suppleness and habit, pure water is everywhere one and the same. Though the birds vary in plumage and flight and song, the circumambient air in its purity is the same everywhere. And likewise, though men vary in colour of skin and speech and custom, that which is man's spiritual element is one and the same. "Have we not all one Father? Has not one God created us? Then why do we deal treacherously one with another?" Why do we cheat and cozen, why do we cavil and criticise, why do we convert and compel, why do we bully and badger, why do we use missionary aggression, and consign to eternal perdition the devotee of the alien Faith, who is our brother?

The peace of the world, we have from long and bitter experience good reason to believe, lies, not as a Catholic friend tries to convince me, in the conversion of the world to the one true religion (which is, of course, his own), but in the recognition that through their various religions, their adherents are aiming at the same thing, are seeking the same goal, are bound upon the same glorious quest. For, at its best, religion is only a means to an end. And the end is God. And He is One for all of us. Union with the One without a second is for all everywhere the final goal.

But the conceptions of God's dealings with men destroy that idea that He is the One for all. We in the Western world have unfortunately been brought up to the opinion that God had his favourite people. He had chosen one out of the numerous nations as a peculiar possession. Even liberal Jews, like the Rev. Morris Joseph, make the claim that "while, in regard to their fundamental idea, all religions are identical,

still, Judaism embodies the religious idea in its purest form, and thus we hold it superior to every other religion. Taken as a whole, Judaism is the purest, the most sublime embodiment of the God-idea of which men have any knowledge.”¹

Liberal Christians, again, while admitting that there are valuable truths in other religions, assert that these truths are more fully developed, enhanced, sublimated, transfigured, in Christianity; and therefore, as Christianity contains all the good the others hold, and something still more precious, that they are no longer wanted, they are superseded.

The effect of this arrogance is to enkindle the same boastfulness in others. As a Hindū once exclaimed: “I go forth to preach a religion of which Buddhism is nothing but a rebel child, and Christianity, with all her pretensions, only a distant echo!” So the wearisome competition and conflict, and the mutual depreciation and puffing up of one’s own system, go on—year in, year out. Is it never to end?

It must end and shall end! Let those who are emancipated bring the sunshine of laughter to bear on these fungus growths, and they will shrivel up in the light and be blown away by the fresh winds of inspiration. The time in which we live is apt for a new approach, for a new attitude on the part of religious people toward each other. There are tides in the spiritual affairs of mankind. The evolution of mankind answers to a rhythmic law. We have just emerged out of a period, insufferably long, though covering only a few years, in which we saw at its worst the spirit of competition, the doctrine of “I am better than thou”. We were appalled at the lengths to which that spirit could carry men endowed with reason and love. We realised that, carried far enough, it converts men into beasts, nay into devils. And, sore and stricken with conflict, the soul of mankind calls out aloud for harmony, for peace, for fellowship, for brotherhood. Politically, we perceive

¹ *Judaism as a Creed and Life.*

that there is no security except in a League of Nations. But how can there be a League of Nations if the religious organisations of those nations continue to cherish the old, discredited spirit of distrust, of competition? Is the mailed fist to be perpetuated in religion? Is the religious aggressor still to be permitted to go over the face of the earth, seeking whom he may devour, a prey to the missionary tactics of free medicine, free education and free bibles to secure slaves for the system, to swell the numbers of the Annual Reports, the statistics of the business turn-over, from the Crescent and the Lotus and the Tilka to the Cross?

Men must not be asked to leave their religion but to live it. Men must not be asked to give up their religion, or give up the sacred books, priests, rites—the instruments of their religion. But they may be asked to keep the peace. They may be asked to live and let live. And this they cannot do unless they give up their pretensions to superiority.

This idea of “mine being the better country, better language, better race, better religion,” does not seem to have any foundation in the light of the teaching of the Unity of God. If God is the One Father of all men, and He is infinite Justice and infinite Love, how can He have favourites? If God cares more for the Welsh folk than other people, if He inspired Taliessin in a way that marks him out as a peculiar possession, if the Triads are profounder in wisdom than the Vedas or the Psalms or the Analects of Confucius, then the God who did this is something less than the God of all mankind, the Universal God. It is of the very nature of God that He cannot do this. He is bound by His own nature, by his perfection.

So that by our very conviction and profession of the superiority of our own religion, of the higher inspiration of our scriptures, of the uniqueness of our prophet or saviour, we are making God less than God, we are particularising the

Universal, we are limiting the Illimitable. "Folk can hedge in the fields of earth, but who can hedge the sky?" It would help our liberation if we could see that what we find so precious in our own country and nation and religion is exactly the same thing that others find precious in their country and nation and religion; and that what we find so distinctive from others, so different, so superior, is our own idiosyncrasy magnified, nationalised, consecrated. We are really seeing glorified projections of our own charming selves. But Coleridge warns us: "The man who loves his own sect more than Christianity, will end by loving himself more than his sect." But such a man usually begins farther back. He begins—for as a rule he is taught to do so from his cradle—by loving Christianity more than any other religion. He begins falsely. But he is a victim of his past, of his national karma. Given a chance, he would do better. As Mr. H. G. Wells says: "Men would come together and worship the same God, if the Religions would only let them."

What then is the way out of the turmoil and mutual strife? The only safe way is the recognition of the fundamental identity of all the religions, the conviction of their essential unity of aim and purpose and of their vital truths. This is obvious to fair-minded and impartial students of the religions, who come to seek the things which are in common, rather than the things in which they differ. To suit the deep needs of our time, we need, not this religion or that, but a new religious synthesis. We need to see that the great religions sprang from the same source in the deep needs of man and in the perpetual inspiration of the Divine Love. We need to recognise that by emphasising special aspects of religious truth, the religions supplement each other. We need to see that they are confederates, not competitors; that they are equally God's sending, equally destined to lead His children nearer to Him.

But the many are not ready for this, it may be objected. Hard enough to get them to understand, love and live their own religion, not to mention any confederate religions. Then to such, one has to teach the duty of toleration. Along the lines of a wider tolerance, by contact with representatives of other Faiths, will their enlightenment proceed. Why should not the Bishop of London invite to the metropolis exponents of the non-Christian Faiths to enlighten the darkness of London ?

Already the time is ripe, and the first steps have been taken to establish in London a League of Religions. The promoters do not venture to ask that the disciples of the many masters should exchange loyalties ; should even give up their cherished sense of the superiority of their own Faith. They simply ask : " Let each one choose his own drink, but let us sit together and hold a symposium on the needs of the world. Let us unite for social service. We all desire, throughout the world, the promotion of peace. Let us join forces to secure this object. Let us become the spiritual counterpart of the League of Nations." " Let us," cries Dr. Clifford, one of the promoters of the League of Religions, " let us become the conscience of the League of Nations. Let us insist on international brotherhood. Let us act as peacekeeper to the world."

J. Tyssul Davis

CHILD-STUDY AND THE NEW ERA

By MARY WEEKS BURNETT, M.D.

Know you what it is to be a child? It is to be something very different from the man of to-day. It is to have a spirit yet streaming from the waters of baptism; it is to believe in love, to believe in loveliness, to believe in belief; it is to be so little that the elves can reach to whisper in your ear; it is to turn pumpkins into coaches, and mice into horses; lowness into loftiness, and nothing into everything, for each child has its fairy grandmother in its own soul; it is to live in a nutshell and to count yourself the king of infinite space; it is

To see a world in a grain of sand,
And heaven in a wild flower,
Hold infinity in the palm of your hand,
And eternity in an hour.

—FRANCIS THOMPSON

THOSE who have seen that wonderful play, *The Blue Bird*, by Maeterlinck, will recall the scene of the busy heaven world where the souls were earnestly preparing, each with its own thought-form, plans to bring back to earth, to materialise into its life-efforts here. None were permitted to come over to earth until the life-work was fully ready. This play presents a profound truth, furnishes a reasonable foundation for the imaginings of the child who has to make his own work, his own mission in life known. Few have as yet glimpsed this marvellous inner life of children.

The movement for child-study is still in its infancy. The New Era now being ushered in, holds within its many beneficences, awakenings not only to the care of the bodies of children, but to the necessity for an understanding of the individualised, inherent, innate Soul which directs and determines the bodily activities. We are already glimpsing that the child not only has a Soul, but *is* a Soul, and the bodies belong

to it. That which is stronger than the emotions, superior to the mind, rightful ruler of the actions, is the Psyche, the Ego, the Soul of the human being. In it is that power which, when unfolded, is the creative, the initiative, the responsible Soul ; in it is enfolded, as in a germ, the life-plan ; it is the inspirer of every heroic act ; through it comes the loyalty and devotion to high ideals such as have carried our boys " over the top ". The child is this Soul in embryo, in process of becoming " master of its own destiny ".

THE MENDELIAN THEORY

Perhaps this analysis of the child can best be illustrated by studying it in the light of, and in relation to, the expanded Mendelian theory, which has practically superseded all other theories so far advanced, relating to the laws of Heredity and Variation. This theory, briefly stated, is that each separate type or germ in nature starts complex ; that is, with a host of factors, each factor composed of a pair, positive and negative. In these hosts of factors all possibilities in evolution pre-exist ; in each original germ there is a certain definite number of factors or potential inhibited powers which must eventually be released.

Take as example the apple. All of the two thousand kinds of apple have come from the original crab apple. Mendel's factor theory is that all these varieties—size, colour, sweetness—existed in the crab apple germ-cell as separate factors. In the process of evolution the inhibiting walls of now one factor and now another, have been broken down and eliminated, and the powers within are thus gradually being released. The expression of all the factors in the apple germ-cell may not yet have been reached. It is this releasing of imprisoned powers and faculties in plant or child which constitutes the difference between the garden weed and the perfected plant, the savage and the genius. Applied to human beings, this would mean that

each child in its original speck of protoplasm, or let us say, in its initial spiritual energy, is potentially all that evolution will ever make of it, whether perfected World-Builder, Divine Healer, Teacher of Humanity, Lord of Compassion, or Ruler of Planets; but it is not yet such in manifestation because of the existence in the matter of its bodies of the inhibiting factors, and therefore its great powers and faculties are still unreleased. In other words, the responsible creative Soul, the Ego through which the potential spiritual powers are to become active in the physical body, must build continually finer bodies of mind, desire and rhythmical action in which to express itself, in each return to earth.

INTUITION IS A NECESSITY

Again, child-study may be viewed from the standpoint of Prof. Henri Bergson's *Introduction to a New Philosophy*. His basic argument, as applied to our study, centres in a differentiation between the *Intuition*—the object or ego as viewed from within its own consciousness—and the *Concept*, the object as viewed from without, through a study of its manifold expressions. He says: "Intuition is that art . . . by which one transports oneself into the interior of an object or ego in order to become harmonious with what is peculiar to it alone." On the other hand, the concept, by analysis, multiplies the points of view from without, and builds up an artistic image which is ever incomplete. The intuition identifies itself, not with the conceptual fragments of the object or ego, but with the One.

Applying this to past child-study, it is clear that we have built up an educational scheme based on our concept of the child, a method always fragmentary, never reaching the truth. No true understanding of a soul or ego can ever be reached by a study of any or all conceptual images of it. We must change from the conceptual to the intuitional method.

UNIFORM TRAINING

It becomes, then, a serious question as to how far uniform class training shall be carried ; where the deviation from and differentiation in training shall begin, and of what it shall consist. Imagine, for instance, the difficult struggle of the soul of an Elizabeth Barrett Browning, or a Michel Angelo, in a child body, unable as yet to express its powers ; associated in classes of 50 or 60 children, many of mediocre mentality ; held rigidly to the same class work ; kept back or pushed forward by competitive examinations : the innate talents without opportunity for free expression because of the pressure upon memory of unnecessary facts. We may fairly expect one of two results : a breakdown in the health, or a revolt.

EDUCATION MEANS "TO DRAW OUT"

The intellectual world, East and West, largely accepts the idea of the continuity of life, and the continuous storage of knowledge in the consciousness. If we consider the child as a consciousness, a soul, trying to put out into its brain what it already knows, to put out its knowledge through its mind and desire and physical bodies as a basis for its life work here, it will bring the great problem of education nearer to solution. Instead of looking upon the child as a body and brain which we must cram with a mass of unrelated facts in order to make it intelligent, we shall realise that we are dealing with a soul which is seeking to express itself and its past, equally with the gathering of new material.

A GLIMPSE INTO THE NEW ERA METHODS

We may anticipate that in the New Era the child will be taught to work out causes and effects for itself through its plays and studies ; to co-operate instead of compete in its everyday contact with its fellows ; to bring its own powers of

joyous service, of initiative, of responsibility for the welfare of others into action. Co-operation, whether it be by means of a World-League of Nations, or, as applied to the play-games of old and young, will be the rule.

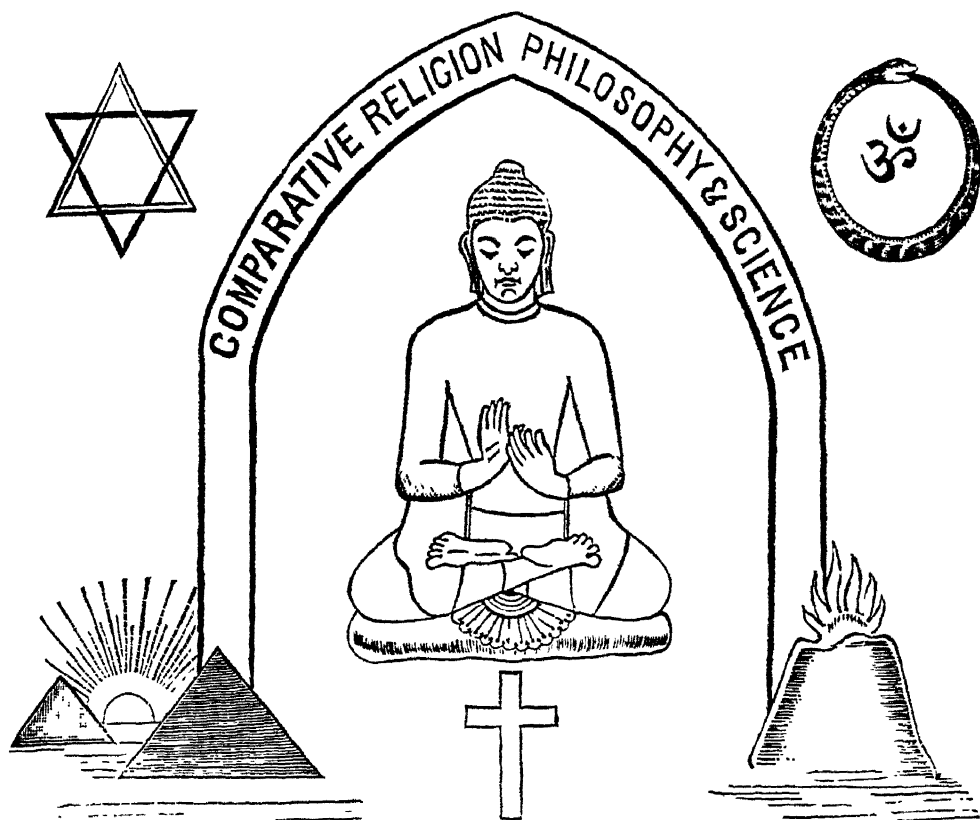
Let us suppose so simple a game as croquet played co-operatively. Partners on each side, yes ; but the law of the game is to help along every one, every ball lying near our own path ; the winner to be the last to reach the goal after having helped all the others. Would such a game have no " pep " ? Possibly not of the competitive flavour ; but the joy, the goodwill, the brotherly expansiveness engendered in such a method, would secure a " pep " immeasurably more helpful in the New Era evolution than the other.

DOES EACH SOUL KNOW ITS OWN NEED ?

It is said in ancient Scriptures that, just as for plant and animal life there are archetypes of forms, so are there archetypes for human souls. Each ego or responsible soul has set before it " its archetype, that thought of God Himself of what each shall be in the perfection of that God-given temperament," and each ego comes into incarnation to work toward the achievement of its own archetype. Some children manifest this normal bent in early youth ; but the vast number need to be helped to hold that memory of heaven-world knowledge and joyous power. Whether obscured or not, each soul has its own heaven within, and to each can come such aspects of life as may thrill into ecstasy and hearten to any roughness of road.

It is our privilege to help to bring forth the New Era Ideals.

Mary Weeks Burnett



FIRST PRINCIPLES OF THEOSOPHY

By C. JINARĀJADĀSA, M.A.

(Continued from p. 46)

VIII. THE WORK OF THE TRIPLE LOGOS

EACH system of thought worthy of the name Philosophy, has in it many elements which cannot be tested by the limited intelligence of man. Man's experiences deal mainly

with a world interpreted for him by his five senses ; even such faculties of the imagination as he has, are largely circumscribed by these experiences. When, therefore, a philosophy tells of the beginnings of things, or unveils a panorama of past or future events, no man can judge of its truth by the standard of his own experiences. This is the case with some of the teachings of Modern Science ; when science tells us that all the planets and the sun once formed a nebula, we can logically infer it by observing the many *nebulæ* existing in the heavens, but we could only be certain of it if we were to see the original nebula and watch its process of division into sun and planets. When science tells us of the evolutionary process of transformation of electron into protoplasm, and of protoplasm into man, through definite stages of a ladder of evolution, we accept the account, not because we can prove it to be true, but because our acceptance of it makes our intellectual life more vital and fruitful. Logically, if the test of truth were only a man's own experiences, he should put aside every statement of science or philosophy which is outside the range of possible experience, for him. But, on the other hand, he would lose thereby most of his present intellectual poise and imaginative vigour. It is only as a man is continually imaginative that he transcends the limitations which a perishable body imposes upon his sense of individuality ; the larger is a man's intellectual horizon, the more powerful is his imagination, and the combined result of both makes him more vital in his environment. Since the sum total of any philosophy, as conduct, is to give us more power to change our environment, philosophical ideas are essential for our life, even though they may at any particular moment be beyond our capabilities of testing their truth.

When a man is confronted by philosophical ideas which deal with subjects outside his experience, he can but survey them as a whole, and accept them only in so far as they appeal to his sense of the fitness of things. If the intellectual edifice which a philosophy provides for him proves not only sound but also inspiring, and if all the facts of which he is aware find logical and harmonious places in that dwelling, he may as well accept that philosophy to live by as any other. Exactly this, no more but no less, can be said of those particular Theosophical ideas which form this chapter and the next; while they are not likely to be personally proved for many a life by the average inquirer, nevertheless they offer to the mind a conception of life which is attractive to man's reason and inspiring to his imagination.

1. The Divine Wisdom tells us that the universe with its myriads of stars is the expression of a Conscious Life, called variously God, Ishvara, Ahura Mazda, Allah, or the Logos. This One Life is, we are told, a Person, but HE transcends all the limitations which necessarily are associated with our ideas of Personality. We are told that this COSMIC LOGOS is ever a Unity, "One without a second" (*ekam advitīyam*); nevertheless, as HE energises a universe, HE energises it as a Trinity, in three fundamental modes of manifestation. God as a Trinity is described in Hinduism as Brahmā the Creator, Vishnu the Preserver, and Shiva the Destroyer; in Christianity the Trinity appears as God the Father, God the Son, and God the Holy Ghost. In other religions too, we find names for the Trinitarian modes of the Divine activities.

2. Associated with the work in the Universe of the COSMIC LOGOS are seven Embodiments of HIS Nature, called the Seven Cosmic Planetary Logoi. All the stars in the universe, which are centres of great evolutionary systems, belong to one or other of these great Seven, and are in some way expressions of Their life, as They in turn are expressions

of the One Life of the COSMIC LOGOS. Fig. 60 is an attempt to symbolise the Primordial One and HIS seven Embodiments; the seven small circles, within each of which are innumerable stars, both great and small, represent the Seven Planetary Logoi, while the large circle, embracing the seven small circles, represents the COSMIC LOGOS.

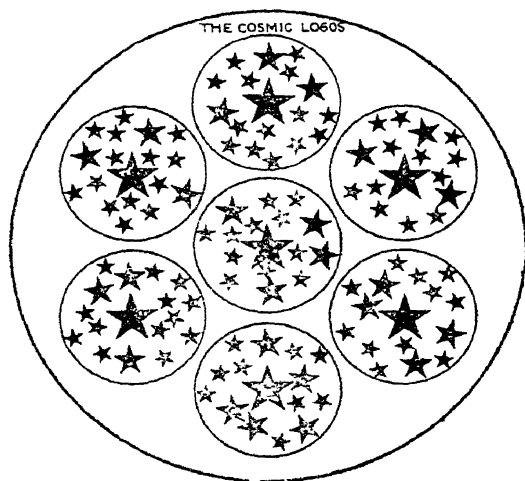


FIG. 60

3. In all this vast splendour of universal life exists the Lord of our Solar System, the SOLAR LOGOS. As a Star, the Lord of a System among the myriads of stars, HE lives and moves and has HIS Being in HIS Father-Star, one of the great Seven; yet does HE mirror directly the Life and Light and Glory of the ONE without a second. What is the special purpose which the SOLAR LOGOS, with the Brother Stars of HIS Company, fulfils in the growth of the universe, who can tell? but this at least is sure, that, for us men, HE is GOD, the ultimate of all our thought and imagination, the only God whom we can conceive, because we ourselves are HE and none other. But for HIS thinking we could not think, but for HIS loving we could not love, but for HIS living we could not live. Our individualities are fractions of the Total of HIS

Individuality, circles in the vast sphere of HIS Being. HIS field of activity is a sphere whose radius begins with the sun and ends with the last satellite of the farthestmost planet yet to be discovered. Within this sphere, in bright* space, HE works, ever impelling HIS system to reveal more and more of HIS wondrous nature as the cycles pass, patiently waiting for the Day when all the life of the system which has come forth from HIM shall return to HIM, conscious of its revealed glory.

4. "As above, so below." In the image of the COSMIC LOGOS, the LOGOS of the Solar System is a Trinity when HE energises HIS system. HE works in three fundamental modes, which are symbolised in the great religions as those of the Creator, the Preserver, and the Destroyer; or the Father, the Son, and the Holy Ghost. In modern Theosophical nomenclature, this triple activity is described as that of the First Logos ("Father"), the Second Logos ("Son"), and the Third Logos ("Holy Ghost"). The First Logos, the Second

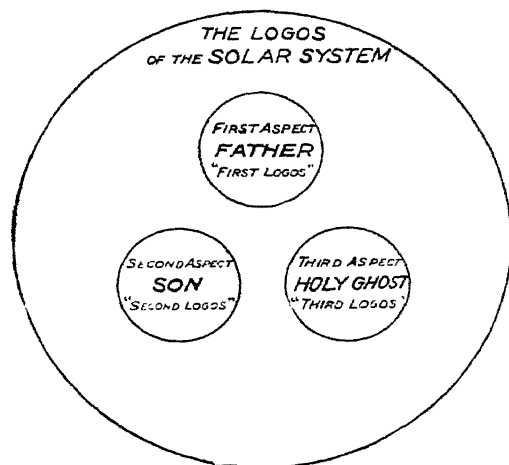


FIG. 61

Logos and the Third Logos are but three *Aspects* of the one SOLAR LOGOS; while Three *in manifestation*, HE is yet ever the one indivisible Godhead. (Fig. 61.)

5. "As above, so below." Associated with the work of the LOGOS of our system are seven Beings, who are as seven expressions of HIS Nature, as seven channels of HIS inexhaustible Life. These Seven are called the Seven Planetary Logoi. (Fig. 62.) In Hinduism they are called

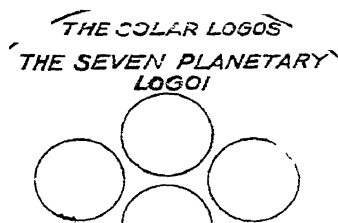


FIG. 62

the Seven Prajāpatis (Lords of Creatures), in Zoroastrianism the seven Amesha Spentas (Immortal Holy Ones), in the Hebrew and Christian tradition the "Seven Spirits before the throne of God". The energies of these Seven control and direct all that takes place within the solar system; even to each atom, each of the Seven contributes his typical nature as a vibratory response, so that when an atom is affected by the sun's ray, the seven "minor strands" of the atom flash out the seven prismatic colours. Each of the Seven is the Head and Ruler of hierarchies of creative entities who work under his direction in the building and sustaining of the solar system; under each are ranged those

Devas or Shining Ones or Angelic hosts called in Oriental religions Ādityas, Vasus, Dhyāni Buddhas, Dhyān Chohāns, etc., and in the Christian tradition "Angels, Archangels, Thrones, Dominations, Princedoms, Virtues, Powers, Cherubim and Seraphim".

6. In Fig. 63 we have a condensed summary of the work of the Triple Logos within HIS system. The LOGOS works

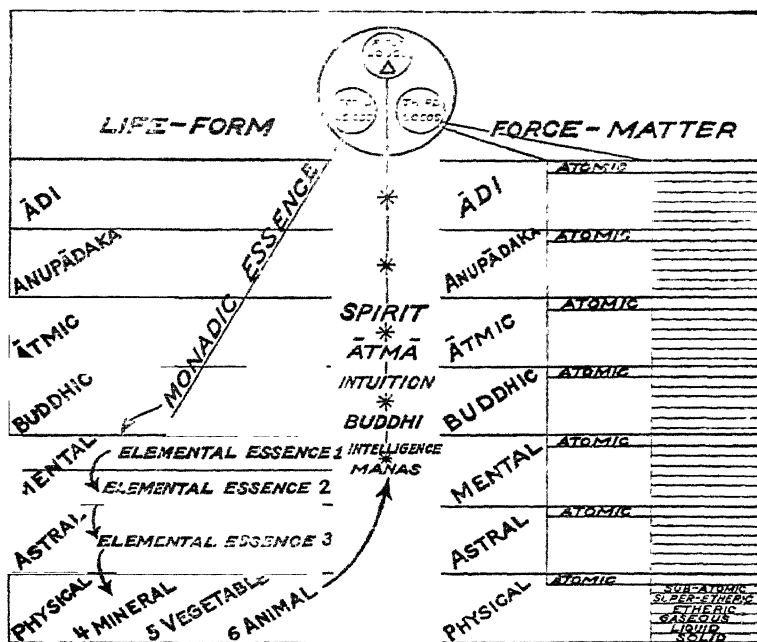


FIG. 63

through three aspects or modes, whose fundamental characteristics may be stated as follows :

- I. First Logos : Divinity-Individuality.
- II. Second Logos : Life-Form.
- III. Third Logos : Force-Matter.

Before the LOGOS began the work of the system, HE created on the "Plane of the Divine Mind" (see Fig. 51) the

system as it was to be from its commencement to its end. HE created all the "archetypes" of forces and forms, of emotions, thoughts and intuitions, and determined how and by what stages each should be realised in the evolutionary scheme of HIS system. Then, in that part of space selected by HIM for the work of HIS Plan, HE commenced HIS work through HIS *third* aspect, the Third Logos as Force-Matter. The vast sphere in space, within which the sun and its planets were to arise, contained at the beginning no substance in any way akin to matter (visible or invisible) which we have within the system to-day. There was only "Mūla-prakriti" or "root-matter," that æther of space of modern science which is incomprehensible to our imagination, since it is only out of

***IN THE BEGINNING - - - - DARKNESS WAS
UPON THE FACE OF THE DEEP***

***The Aether
of Space***

Mean Pressure |

750,000 tons

to the square |

inch.

(O.Reynolds) |

***Prakriti
"Root-Matter."***

***Weight of a
cubic metre***

.000,000,000,

000,001 of a

gramme.

(Kelvin)

FIG. 64

"holes in the æther" that matter such as we know is composed. In our Theosophical studies we have called this primordial negation of matter *Koilon*, the "emptiness". (Fig. 64.)

Into this *Koilon*, or primordial æther of space, the Third Logos poured His energy, pressing back the *Koilon* from innumerable points within it. (Fig. 65.) Each

***THE SPIRIT OF GOD MOVED UPON THE
FACE OF THE WATERS***

AND GOD SAID: "LET THERE BE LIGHT"

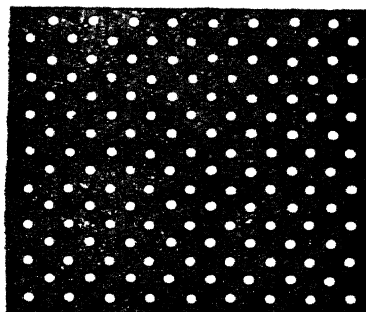


FIG. 65

“bubble” or point of light is where *Koilon* is not; each bubble is in reality a point of consciousness of the Third Logos; each bubble persists only so long as HE wills to keep back the enveloping *Koilon*. Next, HE swept these bubbles into spiral formations (Fig. 66), with seven bubbles to each spiral, the bubbles being so held by HIS will; these are termed “spirals of the first order”. These spirals of the first order HE coiled into larger loops still, with seven spirals making one “spiral of the second order”; spirals of the second order were similarly twisted and held as “spirals of the third order”; and so on till there

were created "spirals of the sixth order". (Fig. 66 shows spirals of the first, second and third orders; the white line

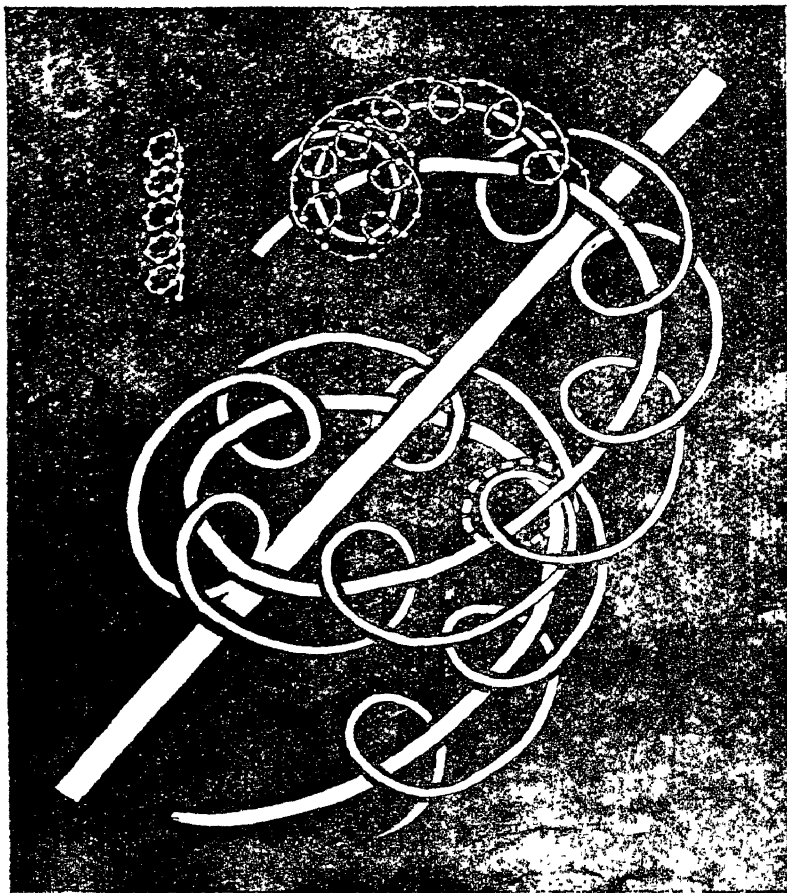


FIG. 66

connecting the bubbles in the spiral of the first order, and that going through the loops in the spirals of the second and third orders, denote the particular types of the Will of the Third Logos which holds the bubbles in each spiral order.)

Ten strands of spirals of the sixth order were then twisted, as shown in Fig. 67, to make the physical atom, the fundamental unit of our physical matter. Each action in the making of these spirals, from the spiral of the first order to the physical atom, is due to the focusing of the consciousness of the Third Logos to that particular purpose; each order of spirals retains its formation only because HIS consciousness continues to hold it so.

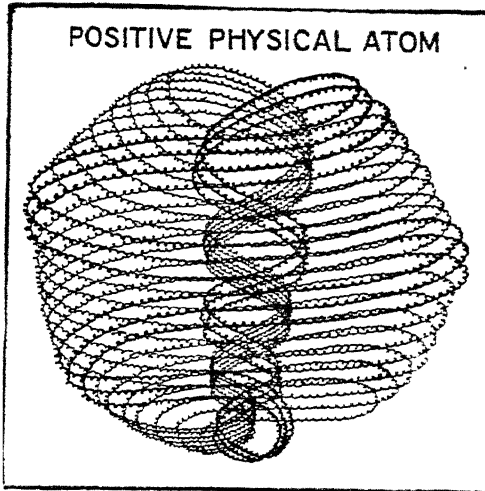


FIG. 67

Our physical atom is not "matter"; it is in reality myriads of points of the consciousness of the Third Logos, held by HIM in a particular formation to do a specific work—that of building the physical plane.

But the building of the physical plane is preceded by the building of the superphysical planes; to grasp this we must revert to Fig. 63. In that diagram, we find that the little circle representing the Third Logos has two lines issuing from one side; these two lines denote two activities which build up the planes and sub-planes. The shorter line refers to the first action of all of the Third Logos which is, as already described, that of making bubbles in *Koilon*; these bubbles are the final units, the bricks so to say, out of which all the seven planes of the solar system are made.

The first or *Ādi* Plane is made out of the bubbles in *Koilon* directly, and the atom of this plane is one bubble. The atom of the next plane, the *Anupādaka*, is made out of 49 bubbles. The *Ātmic* atom is made out of 49^2 or 2401 bubbles. We have the atoms of the lower planes then made in

succession with bubbles to the number as follows: atom of the Buddhic Plane, 49^8 or 49×2401 bubbles; atom of the Mental Plane, 49^4 or 2401×2401 bubbles; atom of the Astral Plane, 49^5 or $49 \times 2401 \times 2401$ bubbles; atom of the Physical Plane, 49^6 or $2401 \times 2401 \times 2401$ bubbles, with a definite number of bubbles in addition, owing to the peculiar formation of the physical atom.

When the atoms of each of the seven planes have been created, then the Third Logos creates the sub-planes of each plane. (The longer line, issuing from the small circle of the Third Logos, denotes this second action.) The atoms of each plane are swept into groups of two, three, four, etc., to make the sub-planes. The first or highest sub-plane is composed of the single atoms themselves, while the second, third, fourth, fifth, sixth and seventh sub-planes are made by combinations of these atoms. Thus, on the physical plane, the highest sub-plane is composed of simple physical atoms, of two varieties, the positive and the negative. Then, by combinations of these positive and negative atoms, there are built the remaining sub-planes—sub-atomic, super-etheric, etheric, gaseous, liquid and solid. It is in the course of building the sub-planes of the physical world that the chemical elements are produced, as will later be explained when dealing with the subject of Occult Chemistry.

The work of the Third Logos, then, builds the seven great planes, with their sub-planes, of the solar system; that building is not complete, and it is still proceeding apace. HE is the ensouling Force in the Matter of all the planes; electricity is the expression of HIS force through the matter of the physical plane.

In the seven great planes thus built by the Third Logos, next appears the work of the Second Logos. HIS energy is essentially of an order best described as Life-Form; with this energy HE ensouls the matter of the seven planes, and enables it to build forms having that mysterious quality which we

call Life. This life throws the matter of the planes into various forms, and each form persists only so long as the life of the Second Logos holds the matter in that form. Now for the first time appear the phenomena of birth, growth, decay and death; a form is born because the Life of the Second Logos has a work of evolution to do through that form; it grows while that work is progressing to its culmination; it shows signs of decay because the Second Logos slowly withdraws the life from the form, since the life has evolved all it can through the form; it dies when finally the Second Logos withdraws all of the life, in order to send it back again to build a newer and better form, which can give the life the new experiences necessary for its further growth and self-revelation. On the physical plane, the expression of the force of the Second Logos is Prāna, Vitality.

On the four highest planes of the solar system this life of the Second Logos is called the Monadic Essence; it descends stage by stage, gaining at each stage the growth which has been planned for it in the Great Plan. During a long period of time, called a "chain," it first manifests in matter of the Ādi Plane; at the end of the "chain," it returns to the Second Logos, from whom it issues forth again at the beginning of a new "chain," to ensoul the matter of the second, the Anupādaka Plane. It commences the work of the second "chain," with all the experiences of the first "chain" inherent in its tendencies and capacities.

Chain by chain, the Monadic Essence descends from plane to plane, and at the beginning of its fifth cycle, it begins to ensoul the matter of the higher mental plane. Up to this point, the Monadic Essence was not limited for its experiences to one "scheme of evolution";¹ but henceforth its experiences are restricted to those obtainable in our scheme

¹ In the next section the terms "chain," and "scheme of evolution" will be fully described.

of evolution, and from the time of its entrance into the matter of our mental plane it is called Elemental Essence. During the period of growth in higher mental matter, this life of the Second Logos is called the First Elemental Essence; at the end of a "chain," it reappears at the commencement of a new "chain," ensouling lower mental matter; at this stage it is called the Second Elemental Essence. At the next "chain" it becomes the Third Elemental Essence, ensouling the matter of the astral plane.

It is this ensouling life of the Second Logos which gives to mental and astral matter their peculiarly living quality, so that the faintest vibration caused in the mental world by a thought, or in the astral world by a desire, makes the mental and astral matter swiftly generate shapes and forms, crystallising into "thought-forms".

Still "descending into matter," the life of the Second Logos, after ensouling astral matter, next ensouls physical matter. The first effect of this new ensouling is to give to the chemical elements a power of combination among themselves; while the Third Logos created Hydrogen and Oxygen, it is only when the life of the Second Logos appears that two atoms of Hydrogen can combine with one of Oxygen to make water. With the work of the Second Logos appears physical matter as we know it to-day; under HIS guidance there now comes the great mineral kingdom, ready to build a solid earth. In terms of rhythm and beauty, matter now crystallises with mathematical precision; through each physical encasement the work of the Second Logos is done according to the Plan. To our eyes, the mineral is inert, lifeless, mere earth; yet all the while is the Second Logos at work in that seemingly inert matter. Of a truth is the God now "dead and buried," crucified on a cross of matter.

The life of the Second Logos, after its lowest descent into matter as the Mineral Kingdom, ascends into the next great

kingdom of life, the Vegetable Kingdom. At the commencement of this stage, the substances of earth develop a new capacity, that of becoming a vehicle for life, such as our eyes can see. The chemical elements group themselves together, and a mysterious life appears among them, and builds them into protoplasm. And guided by the Second Logos, this protoplasm undergoes transformation, becoming in process of time the Vegetable Kingdom. (Fig. 4.) After long experiences of growth, slowly "evolving" during the period of a "chain," the Vegetable Kingdom appears at a subsequent "chain" as the Animal Kingdom. (Fig. 5.) In due course of time, out of the Animal Kingdom arise those highest animals which are capable of individualisation.

When the animal group-soul has been built, as has been explained in the previous chapter, and a particular animal is ready for individualisation, then begins the action of the First Logos. HE sends a Fragment of Himself, a Monad, to make an Individuality in a Causal Body. A Soul of Man, made "in the image of God," then begins his evolution, which is to discover the Divinity in himself, in his fellow men, and in all the life of nature which surrounds him. On the physical plane, the expression of the force of the First Logos is Kundalīnī, the "Serpent Fire," which "leads to immortality".

* * * * *

Thus swiftly have we surveyed the mighty work of the Triple Logos, which began long, long ago, and yet is, as says the Upanishad, still "in the womb". Creator, Preserver, and Destroyer, HE builds, and unbuilds, and builds again, one step nearer by each stage to the Perfection of HIS Plan. To see that Plan is to have the Beatific Vision; to work for that Plan is to change one's mortal nature to that of a deathless immortal. Deathlessness in life, eternity in time, Divinity in humanity, are his who, understanding the Plan, works for it unceasingly.

C. Jinarājādāsa

(To be continued)

PSYCHOANALYSIS IN THE LIGHT OF THEOSOPHY

By CHELLA HANKIN, M.B., B.S.

(Concluded from p. 365)

NOW, having explained the general principles of psychoanalysis, let me briefly survey it from the standpoint of a therapeutic system. It has here tremendous possibilities, for it is the only system which attempts to get at the real roots of the trouble, and then eradicate them. The treatment of mental and nervous disease in the past has been chiefly expectant, with an attempt to treat symptoms when they become particularly obtrusive, and that is all. Fresh air, rest, kind treatment, good food, and good advice, with hypnotics when thought necessary, is practically all that the orthodox physician dealing with nervous disease has even now to offer. True, he can discourse learnedly about degenerated nerve-cells and abnormal conditions of the brain and nervous tissues generally, but these learned discourses do not cure patients, and, on the other hand, they are very apt to make the physician think that he knows more about the causes of disease than he really does. The post-mortem findings of the havoc wrought by any disease are not necessarily the cause of that disease, but only the secondary degenerations caused by the same. True, of recent years, besides the strictly orthodox modes of treatment, we have a large number of physicians who employ hypnotism and suggestion, but these are only treating symptoms on the

emotional and mental levels, even as others are treating them on the physical levels.

But psychoanalysis really attempts to get at the root of the trouble; it has discovered a pathway, as it were, along which the physician may pass into the disordered machinery of consciousness, and then, with knowledge of the essential nature of the trouble, attempt to readjust the same.

Now what are the chief causes of this disordered machinery of consciousness, according to the findings of psychoanalysis? I think we can consider these under two main heads.

(i) Suppressed disharmonies.

(ii) Unduly introverted, or unduly extroverted "libido".

As I am inclined to think that in the more cultured members of the community introversion is the most common, I shall dwell more particularly on that condition. To meet a possible criticism here, I would say that Jung now uses other terms for these two conditions, but as they are known to the general public under the old terms, I shall retain them.

One of the fundamental facts in the nature of the ordinary consciousness is that it suppresses and pushes out of sight all those things which distress and affright it, and with which it does not feel itself strong enough to grapple. But by this manœuvre the consciousness does not really rid itself of its disharmonies and distresses. It only forgets them with its ordinary waking consciousness, and pushes them into its unconscious, where they continue to act as a continual irritant to the whole consciousness. This mass of thought and feeling concerning any particular subject, as I have said before, is called a complex, and its emotional setting, without the forgotten facts associated with it, pushes its way continuously into the waking consciousness, and produces peculiar phobias and fears, crankinesses and unnatural antagonisms, or, maybe, some functional physical trouble, such as asthma or chorea. The complex prevents the person from adapting himself to

life as it really is, because reality, unknown to the patient, is tinged, as it were, with the peculiar colouring of the complex.

Let us try and imagine some simple example. Some one is passing through a door at the time of an air raid. A bomb suddenly bursts outside, and the person, who is of an emotional and neurotic temperament, falls down in a faint. On recovery there is complete forgetfulness of what he was doing at the time of the severe fright, as far as the ordinary waking consciousness is concerned. But his unconscious remembers the whole incident perfectly, and torments the unfortunate sufferer by causing an irrational and overwhelming fear of passing through a doorway. This example is an extreme instance of sudden forgetfulness, but it is easy to see that in other cases where the person has sustained a great fright, or has passed through some very painful or shameful episode, the incident, after the lapse of years, may be partially or wholly forgotten. Then, perhaps with some lowering of the health, due to added strain, the suppressed complex will begin to torment and produce a so-called "nervous breakdown".

Less important complexes may only evince their existence by producing in the person prejudices, superstitions, and subtle dislikes and antagonisms to people or things. These show themselves in what are called symptomatic acts and conversation. The well-trained physician along psycho-analytic lines can learn much of the hidden life of people by just observing their ordinary acts and conversation.

And then another factor in a "nervous breakdown" is due to introverted libido. A person suddenly comes up against a difficult and distressing obstacle in his life's pathway, and instead of boldly and bravely attacking it, and getting the better of it, he retreats before it. He ceases to take a real, vivid interest in the world around him, but retreats within himself, where he lives in a world of phantasy and unhealthy illusion. True, he continues to perform his life's work where absolutely

necessary, but more or less automatically and with no healthy zest. Some extreme examples of this condition can be seen in some cases of insanity, where the patient lives and rejoices in an unreal world of phantasmagorical images, created because the patient was not strong enough to live in the world of reality.

This dwelling in a world of unreal imagery is to some extent natural and usual for the child-stage of consciousness, but is unnatural and undesirable as he grows up. He must gradually be trained to take an interest in and adapt himself to his real world, and to do this properly he will require all his life's energy. It is admitted that a certain amount of introversion, sufficient to form a strong self-conscious centre, is good. This will prevent a person becoming unstable and too mercurial, and too apt to be ruled by external factors, instead of ruling them. A person who is thus unduly ruled from without is, in the terms of psychoanalysis, unduly extroverted and liable to suffer from various forms of nervous trouble. A sane, healthy balance in relation to this matter is what is required.

But to return to our neuropathic introvert, all his life's energy or libido being driven in, he is unable to meet life's demands, and in addition he lacks interest in everything around him. A thing only becomes real, interesting, vivid and beautiful if we make it so; in other words, if we invest it with our interest, life's energy, libido. It is very true that we create the whole world of outer reality for ourselves, for our æsthetic and scientific interests have gradually grown out of currents of libido directed from purely animal instincts into these higher aims.

Now if a patient presents himself as unduly introverted, or, maybe, unduly extroverted, and full of complexes, what does the physician do? He starts to dig out the complexes through the analysis of the patient's dream-life, after having

Jung teaches that this conflict in the unconscious, projected outwards into seeming objectivity, was the origin of the ancient mystery cults, one of which became Christianity. In all these cults Jung would point out that the story of the psychical struggle is identical. The sun-hero, who stands for the libido, is dead and buried in the depths of the maternal sea of the unconscious. From there it arises through the sacrifice of the infantile longings for peace and protection, and is born into the world of reality. Hence he would teach that the motive of sacrifice is the central one of all religions. But in this outward path libido rises up against libido, for all the causes which drove the libido inwards rise up in great resistance against its fight for outer release. This libido in resistance is the origin of the Devil, of Antichrist, of the pursuing dragons and other monsters of antiquity.

From all this it is obvious that the psychological incest of Jung is something quite different from the conception of Freud, as elaborated in his teaching as to the "Oedipus" and "Electra" complexes. Jung fully realises the tremendous influence that the biological sex-instinct has upon man's psychology, but he also teaches that it has attained, as it were, a fictitious value, owing to all the repressed and artificial thought upon the subject. It has usurped for itself libido which ought to be functioning in higher adaptations, and often the sexual aberrations of the neurotic are simply due to the fact that the unconscious is expressing its repressed libido in archaic sexual phantasies. The neurotic is too weak, or foolish, or cowardly, to meet and master some problem of life, and the libido which ought to be used in the conquering of the problem, repressed into the unconscious, reverts to some infantile, archaic mode of expression. It practically says—in such a way would infantile man have dealt with such repressed libido.

Thus we see that to Jung the Gods are created by projected libido. The unconscious creates the Gods, and also

through the same we feel we are immortal. Lying in the unconscious is the link which binds us to the race, and there do we get the conviction that we are really part of a great whole, which gives to the weak, isolated unit a sense of power and stability. This is the psychoanalytic reason for the belief in brotherhood, and of a common bond which makes the race one. In prayer, man contacts this inner source of strength and refreshment; hence the rationale of prayer. Moreover, Jung points out that it is the belief in this common bond of brotherhood which gives a religion its real power. For the roots of man's psychologic deity are within himself, and would fail to satisfy, and man would still be alone with his conflict, if his religion did not take into consideration the duty of brotherly love. Religion teaches to man: "Bear ye one another's burdens," and: "Confess your faults one to another"; and so by the mechanism of transference he rids himself of his burdens. In psychoanalysis full use is made of this mechanism.

But Jung further teaches that although religions are useful and necessary for evolving humanity, there is another and more perfect way for man to deal with his regressed libido. This is the way of perfect freedom and understanding. Man no longer requires his religious symbology if he understands his own psychology and the laws which bind him to the rest of humanity; then, with perfect freedom, he can direct his libido, not into religious phantasms, but along that line of conduct through which he knows he can best express himself. It is claimed, however, that it is useful and convenient to retain the religious terminology as a means for expressing this new and higher outlook. This, very briefly, is Jung's outlook on the origin of mythology and religions, and of their uses to evolving man.

Let us now review all this in the light of Theosophy.

It is at once apparent to us that the point where we should differ most strongly from this outlook, is indeed the

central point of the whole conception. I mean the assertion that myth and religion have arisen from "a projection of man's psychology on the heavens". We know that the facts of the case are exactly opposite. The common factor found in the unconscious is due to the fact that "the heavens" were projected into man's psychology. It is indeed true that "as above, so below," but, as our teachers have told us, it is *first* above and *then* below, not the other way round. The microcosm is an exact reflection of the macrocosm, so it is inevitable that man should reflect in his consciousness the fundamental facts of that great consciousness from which he came forth—fundamental facts projected into the world of outer things, and which evolving man gradually correlated with the roots of the same fundamental facts within himself. The remembrance of this long evolution lies in man's permanent atoms, which are one of the factors in man's unconscious, and hence it is that the symbolic language of all men is nearly identical.

Hence it is obvious that Jung's teaching concerning the phantasmagorical nature of religious thought is in error as to the true facts of the case. Hence his view cannot be perfectly satisfactory in its application to helping evolving man to express himself in a manner which is in accord with reality. The essential nature of man's being requires that he should know and take into consideration, in his conception of the world-process, the things which belong to "the heavens"—"the heavens" which stand for a *real* and transcendental mode of consciousness, from whence man came forth, and towards which he is returning. Man can never be really harmonised within himself, nor strive towards his highest potentialities, until the realisation of these things becomes a living factor in his consciousness.

On the other hand, so nearly does the microcosm reflect the macrocosm, that, by the study of the former, much truth

may be discovered; and although erroneous opinions may be held as to its origin, only good can accrue by putting the discoveries into practice.

It is indeed true that the tendency of evolving man is to become lost in his elemental essence, *i.e.*, in the material of his bodies. He lives but to grasp and grab everything towards himself, and, at root, it is his inherent selfishness, laziness, and fear of harm coming to himself, as represented by his bodies, that drives in his libido and creates a pathological condition. It is equally true that it is only through sacrifice and renunciation of the wishes of his elemental essence, that he can rise out of this restricting, limiting influence, and be born as a free and self-directing individual. This is as true relatively for each individual life's history, represented by one incarnation, as in the larger history represented by many lives, which culminate in the birth of the infant Christ in the first great Initiation.

This is, of course, a very brief and sketchy account of the very interesting investigations which Jung has made in the realm of comparative mythology. In fact, psychoanalysis is such a big subject that I am afraid I have only been able to deal with it somewhat superficially. But I think I have told you enough to help you to realise what an interesting study it is, and what great potentialities it contains towards helping people to become saner, happier and truer individuals.

It might be interesting to close this lecture by trying to recapitulate briefly the message which psychoanalysis brings us, a message which, it should be added, can also be found in Theosophy.

It would say: If you would be happy and fulfil all your potentialities, remember you yourself must rule your own consciousness, and this you can only rightly do by understanding all the workings of the same. In other words, you must understand yourself as you really are, and not as you think you

are, your suppressed fears and faults no less than your hidden potentialities. You must eradicate the former, and direct the released energy into your potentialities, along the true line of your individual evolution.

You must further remember that if you would remain really sane and happy, you must always face life with a strong, positive aspect. The fears, the difficulties, the shame, must be faced, understood, overcome and sublimated. If you run away from these things, you will only push them down into the unconscious, and they will then work havoc and disharmony in your whole consciousness. On the other hand, do not get lost in the world of external things, but retain always that inner centre which will help you to remain firm and calm, whatever impacts may strike against you from without.

Remember your libido is under your own control, and if you use it in determinedly pushing along the line of your evolutionary growth, you will not be troubled by its escaping into undesirable channels. The more formidable the difficulties which block your path, the more energetically should you spring forward to clear them off. By doing this you will live the life of the hero, and not of the weakling; and your reward will be that your very trials and sufferings will bring to you an abiding sense of peace, happiness and power, which comes only to those who, being lords over themselves, are lords, in turn, over the world of outer things.

Chella Hankin



THE CULT OF THE VIRGIN MOTHER

By THE RIGHT REV. C. W. LEADBEATER

THERE is a vast amount of misconception connected with the subject of our Lady, the Blessed Virgin Mary, and, I am afraid, a great deal of ignorant prejudice about it. The Roman and Greek Churches hold her name in deep reverence, although many of their members know but little of the real meaning of the beautiful and poetic symbolism connected with that name. The Church of England has curtailed somewhat the reverence paid to her, while those Christians who call themselves Protestants usually hold that it is idolatrous to

worship a woman ; but that attitude of mind is merely the result of narrowness and ignorance.

If we want really to understand the truth in these matters, we must begin by freeing our minds altogether from prejudice ; and the first point to realise is that no one ever *has* worshipped a woman (or a man either) in the sense in which the rabid Protestant means the word. He is incapable of comprehending—he does not want to comprehend—the Catholic attitude towards Our Lady or the saints. We who are students, however, must adopt a fairer position than that. Let us quote from *The Catholic Encyclopædia* (article “Worship”) what may be taken as an approved and authoritative statement of the Roman view on the subject.

There are several degrees of worship ; if it is addressed directly to God, it is superior, absolute, supreme worship, or worship of adoration, or, according to the consecrated theological term, a worship of *latria*. This sovereign worship is due to God alone ; addressed to a creature it would become idolatry.

When worship is addressed only indirectly to God—that is, when its object is the veneration of martyrs, of angels, or of saints, it is a subordinate worship dependent on the first, and relative, in so far as it honours the creatures of God for their peculiar relations with Him ; it is designated by theologians as the worship of *dulia*, a term denoting servitude, and implying, when used to signify our worship of distinguished servants of God, that their service to Him is their title to our veneration.

As the Blessed Virgin has a separate and absolutely super-eminent rank among the saints, the worship paid to her is called *hyperdulia*. In accordance with these principles it will readily be understood that a certain worship may be offered even to inanimate objects, such as the relics of a martyr, the cross of Christ, the crown of thorns, or even the statue or picture of a saint. There is here no confusion or danger of idolatry, for this worship is subordinate or dependent. The relic of the saint is venerated because of the link which unites it with the person who is adored or venerated ; while the statue or picture is regarded as having a conventional relation to a person who has a right to our homage—as being a symbol which reminds us of that person.

That seems to me to make the whole matter admirably clear, and to present a correct and defensible attitude. Much confusion has arisen from the translation of those three Greek

words, with their delicate shades of meaning, by the one English word *worship*. I suggest that among ourselves and in our literature we make the distinction clearer by translating only *latreia* as worship; *douleia* might be rendered as reverence or veneration, and *hyperdouleia* as deep reverence. But the point for us to bear in mind is that no instructed person has ever, anywhere or at any time, confused such worship or reverence as may duly and properly be offered to all great and holy beings with that higher worship which may be given to God alone. Let there be no mistake about that fact.

Much nonsense has been talked about idolatry, chiefly by people who are too anxious to force their own beliefs upon others to have either time or inclination to try to understand the point of view of wiser and more tolerant thinkers. If they knew enough of etymology to be aware that the word idol means an image or representation, they might perhaps ask themselves of *what* this thing is an image, and whether it is not that reality behind, which these people are worshipping, instead of the wood and stone about which they prate so glibly. The image, the picture, the cross, the lingam of the Saivite, the sacred book of the Sikh—all these things are symbols; not in themselves objects of worship, but revered by those who understand, precisely because they are intended to remind us of some aspect of God, and to turn our thoughts to Him. In India these aspects are called by many different names, and the missionary makes haste to revile the Hindū as a polytheist; yet the coolie who works in his garden could tell him that there is but one God, and that all these are but aspects of Him, lines of approach to Him, divided and materialised in order to bring infinity a little nearer to the grasp of our very finite minds.

The elemental Jehovah, whom the Jews worshipped at an early and undeveloped period of their history as a Nation, was always demanding exclusive devotion: "Thou shalt have

none other gods but me." He openly acknowledged himself as jealous and unjust, visiting the sins of the fathers upon the children. He is obviously a mere tribal deity, one amongst many, anxious lest any of his followers should desert him. How different from this entity is the loving Father of whom the Christ tells us, the one true God, who said through another of His manifestations: "All true worship comes to me, through whatsoever name it may be offered"; and again: "By whatsoever path men approach Me, along that path do I meet them; for the paths by which men come from every side are Mine."

There is nothing but God; and for whomsoever we feel reverence, adoration, love, it is to the God within that person, the God manifesting through him (however partially), that that reverence, adoration or love is offered. "Many sheep I have which are not of this fold; them also will I bring, and they shall hear My voice, and there shall be one fold, and one shepherd."

Having thus endeavoured to rise above the miasma of ignorance and bigotry into the purer air of justice and comprehension, let us in that spirit approach the consideration of the beautiful and wonderful manifestation of the divine power and love which is enshrined within the name of Our Lady, the Blessed Virgin Mary.

I do not think that anyone with our Western education finds it easy to understand the wealth of symbolism which is used in Oriental religions; and people forget that Christianity is an Oriental religion, just as much as Buddhism, Hinduism or Zoroastrianism. The Christ took a Jewish body—an Oriental body; and those to whom He spoke had the Oriental methods of thought, and not ours at all. They have a wonderful and most elaborate method of symbolism in all these religions, and they take great delight in their symbols; they weave them in and out and combine them, and treat them beautifully in poetry

and in art. But our tendency is towards what we call practicality, and we tend to materialise all these ideas, and often greatly degrade them in consequence.

Many of us have been in the habit of studying these matters for many years, and having studied them under another terminology altogether, and from quite a different point of view (from what seems to us, because we are used to it, a much plainer and more scientific point of view), we find it hard to see that all the same great truths which we have learnt in that scientific way are implied here in religion under the form of allegory. Nevertheless, if we are to obtain full benefit from our religious study, we must correlate it to our scientific study, and we must try to grasp exactly what it all means, even though there be many meanings one behind the other, which is often the case in these Oriental religions.

Let us never forget, then, that our religion comes from the East, and that if we want to understand it, we must look at it first of all as an Oriental would look at it, and not apply our modern scientific theories until we are able to see how they fit in. They can be made to fit in, but unless we know how, we are likely to make shipwreck of the whole thing, and we run a serious risk of assuming that the people who hold the allegory know nothing at all and are hopelessly wrong. They are not wrong at all. Those beautiful old myths convey the meaning, without necessarily putting the cold scientific facts before those who have not developed their minds sufficiently to grasp them in that form. That was well understood in the early Church. I think I have already quoted Origen on this subject; he says of the stories: "What better method could be devised to assist the masses?" And he explains that if they believe them somatically (physically, as we should put it), that is right for them; but the spiritual Christian has the Gnosis or knowledge, and he knows how to apply the key which will make their meaning clear.

There is always much more behind these beautiful and poetical thoughts of the men of old than most people believe. It is foolish to be filled with ignorant prejudice ; it is better by far to try to understand. Whatever in religion anywhere has been beautiful and helpful to man, has always behind it a real truth. It is for us to disinter that truth ; it is for us to clear away the crust of the ages and to let the truth shine forth.

That is true with regard to this beautiful glyph of the Blessed Virgin Mary. There are three separate ideas involved in our thought of her—ideas which have been confused, degraded, materialised, until in the form in which the story is now held, it has become impossible for any thinking man. But that is not so if we analyse it and understand its real meaning.

The three ideas are :

1. The Mother of the disciple Jesus ; what she was and what she afterwards became.
2. The sea of virgin matter, the Great Deep, the waters over the face of which the Spirit of God moved.
3. The feminine Aspect of the Deity.

Let us consider these three ideas separately.

1. THE MOTHER OF JESUS

First there is the thought of the mother of the disciple Jesus. It must be understood that the disciple Jesus was born precisely as other men are born. The story of the Immaculate Conception of the Blessed Virgin, of her overshadowing by the Holy Ghost and of the Virgin Birth—all that group of ideas refers to the myth, to the symbol ; it has a real meaning and a beautiful interpretation, as I will presently try to show you, but it is not concerned with the physical body of the disciple Jesus. The mother of that physical body was

a Jewish lady of noble birth, but, if tradition is to be believed, of no great wealth. We need not think of Joseph (who, remember, was also of the seed of David) as a carpenter, because that is part of the symbolism, and not of the history. In that symbolism Joseph is the guardian of the Blessed Virgin—of the soul in man. He represents the mind, and because the mind is not the creator of the soul, but only its furnisher and its decorator, so Joseph is not a mason, like the Great Architect of the Universe, but a carpenter. We need not think of our Lord as working in a carpenter's shop; that is simply an instance of the confusion and materialisation introduced by those who do not understand the symbolism.

The mother of Jesus, then, was a noblewoman of Judæa, a descendant of the royal house of David. Truly she who was chosen for so high an honour must have been pure and true and of flawless character—a great saint; for none but such could have given birth to so pure, so wonderful, so glorious a body. A saintly and a godly life she led; one of terrible suffering, yet with wondrous consolations. We know but little of its detail; we glimpse it only occasionally in the scant contemporary narrative; but it was a life which it will do us good to image to ourselves, an example for which we may well thank God. It carried her far along the upward path—far enough to make possible a curious and beautiful later development, which I must now explain.

Students of the inner life know that when man has reached the end of the purely human part of his evolution—when the next step will lift him into a kingdom as definitely above humanity as man is above the animal kingdom—several lines of growth lie open before him, and it is left to him to choose which he will take. Occasionally, too, there are conditions under which this choice may be to some extent anticipated. This is not the place to discuss the alternatives; let it suffice here to say that one of the possibilities is to

become a great Angel or messenger of God—to join the Deva evolution, as an Indian would put it. And this was the line which our Blessed Lady chose, when she reached the level at which a human birth was no longer necessary for her.

Vast numbers of Angels have never been human, because their evolution has come along another line, but there are Angels who have been men, who at a certain stage of their development have chosen the Angel line to follow; and a very glorious, magnificent and helpful line it is. So she, who two thousand years ago bore the body of Jesus in order that it might later on be taken by the Christ, is now a mighty Spirit.

Much beautiful enthusiasm and devotion have all through the centuries been poured out at her feet; thousands upon thousands of monks and nuns, thousands upon thousands of suffering men and women, have come before her and poured out their sorrows and have prayed to her that she in turn would present their petitions to her Son. This last prayer is a misconception, because He who is the Eternal Son of God, and at the same time the Christ within every one of us, needs none to intercede with Him for us. He knows before we speak, far better than we, what is best for us. We are in Him, and through Him were we made, and without Him was not anything made which was made, neither we nor the smallest speck of dust in all the universe.

Closer is He than breathing, nearer than hands and feet.

One does not pray to great Angels for intercession if one understands, because one knows that He, in whom all Angels live and move and have their being, is already doing for every one of us the very best that can be done. But just as one may ask help from a human friend in the flesh—as, for example, one may ask of him the encouragement of his thought—so may one ask help from the same human friend when he has cast aside his robe of flesh; and in the same way one may ask

the same kind of help from these great Spirits at their higher level.

There is nothing unreasonable or unscientific in this. I myself who write, have often had letters from people who know that I have studied these matters, telling me that at such-and-such a time they were going through some difficulty—a surgical operation perhaps, or some other specially trying experience—and asking me to think of them, to send them helpful thought. Naturally I always do it. And as I know there can be no effect without a cause, and in exactly the same way there can be no due cause which does not produce its effect, I know that if I (or if any of you) take the trouble to fix our thought upon anyone in sorrow or difficulty, and try to send him helpful ideas, try to put before him something which will strengthen him in his troubles, then we may be perfectly sure that that thought-force does produce its effect, that it goes and reacts upon the person. To what extent it will help him depends on his receptivity, upon the strength of the thought, and upon various other circumstances; but that some effect will be produced, we may be absolutely sure. And so, when we send a request for kindly, helpful, strengthening thought to one of these great Ones, whether it be a saint now in the flesh, or one who has laid aside that flesh, or whether it be one of the great Angels, assuredly that help will come to us, and it will strengthen us.

That is the case with our Blessed Lady; yet there are those who would have us believe that all that splendid good-feeling, all that love and uttermost devotion, have run to waste and been useless. Incredible as it appears to us who are used to wider and saner thought, I really think that in their curious ignorance they themselves actually believe this. They even go further still, and say that it is wicked and blasphemous for a man to feel that love and devotion towards her! It sounds like madness, but I am afraid it is true that there are such

people. Of course the truth is that *no* devotion, *no* love, *no* good-feeling has ever been wrong, to whomsoever it has been sent. It may sometimes have been wrongly directed. Devotion and affection have often been lavished on unworthy objects, but it has not been a *wrong* act on the part of the lavisher—only a lack of discrimination; always it has been good for *him* that he should pour himself out in love, and develop his soul thereby.

Remember that if we love any person, it is the God within that person that we are loving; the God within us recognises the God within him; deep calleth unto deep, and the recognition of the Godhead is bliss. The lover often sees in the beloved, qualities which no one else can discern; but those good qualities *are* there in latency, because the Spirit of God is within every one of us; and the earnest belief and strong affection of the lover tend to call those latent qualities into manifestation. He who idealises another tends to make that other what he thinks him to be.

Could we suppose, then, that all the wonderful and beautiful devotion addressed to our Lady has been wasted? Any man who thinks so must understand the divine economy very poorly. No true and holy feeling has ever been wasted since time began, or ever will be; for God, who knows us all so well, arranges that the least touch of devotion, the least feeling of comprehension, the least thought of worship, shall always be received, shall always work out to its fullest possibility, and shall always bring its response from Him. In this case, in His lovingkindness He has appointed the Mother of Jesus as a mighty Angel to receive those prayers—to be a channel for them, to accept that devotion, and to forward it to Him.

Therefore the reverence offered to her, and the love poured out at her feet, have never for one moment been wasted; they have brought their result, they have done their work.

If we try to understand it, we shall see how very far grander is that reality than the barren conception that all high thought, all worship, all praise, not directed through a particular Name, must inevitably go astray. Why should God limit Himself by our mistakes as to names? He looks at the heart, not at the words. The words are conditioned by outer circumstances—by the birthplace of the speaker, for example. You are a Christian because you happen to have been born in England or America; not because you have examined and compared all religions, and deliberately chosen Christianity, but because it was the Faith amidst which you found yourself, and so you accepted it. Did it ever occur to you that if you had been born a native of India you would have been a Hindū or a Muhammadan just as naturally, and would have poured out your devotion to God under the name of Siva, Kṛṣṇa, Allah, instead of the name of Christ? If you had been born in Ceylon or Burma you would have been a Buḍḍhist, just as naturally. What do these local considerations matter to God? It is under His law of perfect justice, under His scheme of evolution, that one of His creatures is born in England and another in India or Ceylon, according to his needs and his deserts. When devotion is poured out by any man, God receives it through the channel which He has appointed for that man, and so every one alike is satisfied and justice is done. It would be a gross and a glaring injustice if any honest devotion should be thrown aside or rejected. Never has the least mite of it been rejected. God's ways are other than ours, and His grasp of these things is wider and greater than ours. As Faber wrote:

We make His love too narrow
By false limits of our own,
And we magnify His strictness
With a zeal He will not own.

The stories that we hear about our Blessed Lady may well have a basis of fact. We hear of her appearing in various

places to various people—to Joan of Arc, for example. It is exceedingly probable that she did—that this great Angel did so show herself, or himself (for there is nothing that we can call sex at such a height as that). There is no antecedent improbability in this, and it is most unlikely that all the people who testify to these apparitions were deluded or hypnotised, or under some strange error. All students know that earnest thought upon any subject produces strong thought-forms, which are very near the edge of visibility; many thousands of such thought-forms have been made of Our Lady, and she has never failed to respond, and most thoroughly and effectually to fill them. It is certain that out of all these, some would, under favourable circumstances, become physically visible; and even when they remain astral, sensitive people are often able to see them.

It is said, too, that wonderful cures have been produced by faith in her at Lourdes and other places. Probably they have. There is nothing in the least unscientific, there is nothing outside reason and common sense in supposing that. We know perfectly well that a strong downpouring of mesmeric force will produce certain cures, and we have no knowledge as to the limit of such power.

It is well to remember that all these things have truth behind them. Because we may have been brought up to look at these things from one point of view, we should not necessarily suppose that that is the only point of view. We leave every one in the Liberal Catholic Church perfectly free to think as he will, to believe as he will, to worship as he will; but we do warn him not to try to drag every one along his own particular path. There be many paths to God. There are many forms in which He can be worshipped. This is one of the paths which lead to Him, this is one of the forms through which worship may be offered to Him. We should not condemn it if it does not happen to be ours. Let every man,

as St. Paul told his followers, be fully persuaded in his own mind ; but do not let us try to force others into the mould of our own line. God Himself has said that He will meet every man on the path by which he comes to Him, because all the paths alike are His. And so through these different forms men worship God, because there is none other than God to worship anywhere, anyhow. The tribal deity Jehovah was always afraid lest his followers should desert him for some other tribal deity. The true God, the Omnipotent and Almighty, can never be deserted, for if men worship Him first under one name and then under another, yet all these are He, and in all cases alike the worship comes to Him. Let us try to understand not one side only, but the magnificent totality of the divine power and the divine love.

C. W. Leadbeater

(To be concluded)

THE CONSCIOUSNESS OF PLANTS

By EGYPT L. HUYCK

(Concluded from p. 385)

ROSACEÆ

THERE are so many trees and edible fruits in this family of the Rose, that it is difficult to pick out the few that will represent the family satisfactorily. Most of us think of roses from the viewpoint of our favourite blossom. It is acknowledged by all antiquity to be the queen of flowers. In fact, it was prized in the cradle days of the Āryan race. Roses were more highly prized by the Romans than any other flower; and above all it is the emblem of love. May it not be true that this universal love is given the rose quite as much for its adaptability as for its beauty of form, outline, colour and fragrance. It lends itself gracefully to all demands that humanity makes on flowers—a thing which the stately lily cannot do; for example, the man who gladly wears a rosebud in his buttonhole would feel quite foolish if his ladylove should try to adjust a lily there.

Best of all, in connection with the consciousness of roses, is the fact that the ancients regarded the Rose as the emblem of silence, as well as of joy and love. They frequently represented Cupid offering one to Harpocrates, the God of Silence. As a further illustration of this symbol they suspended a rose over the table at feasts, intimating to the

assembled guests that the conversation was not to be repeated elsewhere.

It is surprising how many "males of the species" will confess to liking the red rose best.

"I sometimes think that never blows so red

The rose as where some buried Cæsar bled."

Is there psychology in this? So far as the consciousness is expressed, there is practically no difference, whether the rose be red, yellow or white.

In all my investigations of plants the investigation of the rose proved the most astonishing. It so happened that the one chosen on that first occasion was a climber, which had stalks as much as two inches in diameter and most formidable thorns. Would that power could be given me to convey to readers how it feels to look down upon oneself as a stiff, unyielding, thorny bush. Ah! those thorns! How difficult the task of the upward climb, the balance and poise that must be maintained upon the narrow path to avoid the thorns! Then comes the horror of their cruel thrust, when used in self-protection—followed by the joy of the crown when the flower is reached—it makes the thorns fade from memory, and only the joy is embraced in consciousness. What is that consciousness?—intellectual attainment, wisdom. God speed the day when we may all feel the joy that the attainment of the perfected mental body will give—that bridge whereon we may freely cross to the plane of Spirit.

As one by one we attain the summit, perhaps we may help our younger brothers to hasten their steps on the path of evolution; surely each one who travels the path carries away and dissolves some of the thorns in his own lacerated flesh, when he stumbles along the path, seeking the Light.

In this connection one is reminded of the Crown of Thorns pressed upon the brow of the Master Jesus in the

Plum—*Prunus*—is bright green on the astral plane, and its consciousness is joy.

Quince—*Cydonia*. To relieve the monotony of this list, it may be interesting to tell of the last effort the writer made to discover the consciousness of the Quince. It so happened that no record had been made of its consciousness whatever, and not the least glimmer of memory came to enlighten. There was only one thing to do—hunt up a tree and investigate, and see what would happen. I found a small tree with fruit set thickly, about the size of English walnuts. Stepping up to the tree and lifting a convenient branch, I placed the small fruit to my forehead, fully expecting to see a little quince, for such was the working of the lower mind—experience counts for so little, apparently. I knew from the work that had been done over and over again that the full-grown fruit should appear—which it did, much to my surprise. It was like meeting an acquaintance from your native town whom you had not seen for several years. Memory of the face and consciousness returned at once, and I knew my old friend the Quince. On the astral plane, the large, yellow fruit looks a light blue, and the consciousness is mental enjoyment of another's pleasure—much the same pleasure as one gets from watching happy children at play, or young people at games.

Chamise, Greasewood—*Adenostoma fasciculatum*. This member of the rose family is a splendid illustration of the wild plant growth of California. It is a very attractive shrub, from two to ten feet high, clothed with close bunches of leaves, and bearing large clusters of tiny white flowers, something like *Spiræa*. It forms a large part of the chaparral of our mountain slopes, and when not in bloom, gives them much the aspect imparted to the Scottish Highlands by the heather. It is called "*Yerba del Pasma*" by the Spanish Californians and Indians, and is considered a sovereign remedy for many ailments, among

them snake-bite and tetanus. Its astral colour is much like the rose, and the consciousness is easily interpreted to be industry, chiefly mental.

American Crab apple—*Pyrus coronaria*. It would not be fair to leave out the apples; they, in their turn, are all as much alike as the roses are; thus one gives a fair example of all apples. Flashes of light blue and pink mark the astral colour, and the consciousness is happiness, joy. One wishes to express that feeling in a burst of song.

It is quite significant that the Rose family should have members that seem to be utterly disgusted with life, and others that stand for the appreciation and joy of life and its activities. It is expressed in good American style in these lines, taken from *The Atlanta Constitution*:

This world that we're a-livin' in
Is mighty hard to beat.
You get a thorn with every rose,
But ain't the roses sweet?

—FRANK STANTON

COMMON NAME	BOTANICAL NAME	ASTRAL APPEARANCE	CONSCIOUSNES:
Rose	... <i>Rosa</i>	... Blue, rose, yellow	. Wisdom
Blackberry	.. <i>Rubus vitifolius</i>	.. Ice colour	... Satiation
Strawberry	. <i>Fragaria</i>	... Light green	... Peevishness
Cherry	... <i>Cerasus</i>	... Bright yellow	.. Choking
Plum	... <i>Prunus</i>	.. Bright green	... Joy
Quince	... <i>Cydonia</i>	... Light blue	... Mental pleasure
Chamise	... <i>Adenostoma fasciculatum</i>	Blue, pink, yellow	.. Industry
Crab apple	... <i>Pyrus coronaria</i>	... Rose and blue	. Happiness, joy

MISCELLANEOUS

It so happens that in this section of the country many of the plant-families have only one representative, sometimes two. A very interesting one is the Poison Oak—*Rhus diversiloba*—family of *Anacardiaceæ*. Persons who are susceptible to its poison are denied the joys of the woods and fields. It is a very charming shrub in appearance, with glossy, shapely leaves;

and in early summer, when it turns to many shades of scarlet and purple-bronze, it is especially alluring to the unsuspecting. The small, greenish-white flowers are fragrant, and the honey which the bees distil from them is excellent. Horses eat the leaves without injury.

One of the members of the Krotana "Hiking Club" who had been immune from the poison, developed a bad case of it while out on a "hike," and it called forth this remark from him: "You know, the group-soul is so gentle and mild that I cannot see why the shrub should have this effect." At that time I had not particularly investigated it, largely because of the ill-treatment it had been my lot to give it. Being immune, I had cut and slashed it down for others, so that they would be safe from its baneful effects. Obviously I never desired to find out what its consciousness might be; but on a little trip taken on May 12th, 1919, there was no need to feel vicious toward it, so I gathered a nice spray and sat down to ask it what it thought. Sure enough—gentle?—yes, so gentle that it was almost stagnant; but presently it burned like pepper. Almost every one at some time in his life has inadvertently taken an overdose of pepper, and felt rather too hot where the pepper touched. Now imagine yourself burning all over in that manner, inside as well as on the surface, and you will have a fair image of how the poison oak feels on the astral plane. The consciousness is easily interpreted as bland beguiling. Its colour on the astral plane is a muddy yellow, with a blue aura. Perhaps the Poison Oak will either cease to grow, or cease to poison mankind, when he rises above deceit.

Dodder or Love-vine—*Cuscuta*—is another interesting manifestation of nature.

" . . . While everywhere
The love-vine spreads a silken snare,
The tangles of her yellow hair."

It is a very beautiful sight as it spreads its golden, tangled threads over the chemisal, wild buckwheat, and other plants, often completely hiding them from view. A leafless parasite without green colouring, it might with propriety be called the octopus of the plant world. *C. salina* is the least destructive member of the species, for in this latitude, growth is not large or strong enough to entangle animals, but bee-keepers have found that if the bees feed on the tiny flowers, they die by the time they return to the hive. On the astral plane it is almost identical with its physical appearance; the consciousness—seeking of animal food; the method used to obtain that supply—strangulation.

Ear-drop—*Fuchsia*. A South American native; it was named in honour of Leonard Fuchs, a noted German botanist. This beautiful shrub adapts itself very happily to the Californian climate, and is grown in almost every flower garden for its decorative qualities. In its native soil it develops fruit, which is preserved and eaten by the people. On the astral plane the flowers are clear red, with flashes of green in some of the varieties; they have a vile odour, much like sewer gas. Consciousness—quarrelling. One of the most significant illustrations of the *Fuchsia* consciousness was given to me one day quite innocently, by one of the most beautiful characters that it has been my good fortune to meet; she said: "I have tried a number of times to grow a *Fuchsia*, and they have always died; everything else grows successfully for me, I cannot understand it."

The Egyptian Calla—*Richardia Æthiopica*—"Lily of the Nile". The only member of the Aröids that grows here is the Calla, which is very interesting. It grows in great profusion, often being planted in hedgerows. It is the most clearly defined on the astral plane of any of the flowers. The centre is a vivid spot of light with a ring of rose colour about an eighth of an inch in width; the remainder of the blossom

is an intense lavender, outlined with an eighth of an inch band of opaque white. Consciousness—work, work, work. It gives one the feeling: “If there is work to do for the helping of humanity, show it to me and I will do it.”

Pomegranate—*Punica granatum*. While not as commonly grown in this section as the fig tree, it holds its place as an ornamental fruit tree. It attains the height of ten to fifteen feet; the tree and fruit are much mentioned in the Bible. It is repeatedly referred to in the Koran as one of the trees of Paradise, and constantly alluded to in Arab stories. The Israelites, in the land of Zin, lamented the pomegranates of Egypt, along with its figs and vines. Moses did not forget to mention it in recounting the good things of Canaan; Solomon sings of them. They were embroidered on the hem of the robes of the priests, and sculptured and carved in King Solomon's temple, no doubt copied from those sculptured on the Egyptian monuments. The many-seeded fruit symbolises generation, thus the withering or barrenness of the tree was a sign of desolation.

It grows wild in North Syria, and possibly in Gilead, and is as highly prized now as in ancient times, either served as a fruit, a beverage, or in salads. It is also a powerful anthelmintic. On the astral plane it is a yellow-green, much the shade of a lemon before it is quite ripe, and carries within its centre a clear, bright triangle. The consciousness seems dual in a sense; it is love in its transitional stage from the human to the divine, from the unreal to the real. It emanates sorrow and joy, such as is expressed in the extravagant language of love and despair with and for the Beloved in *The Song of Solomon*.

Poppy—*Eschscholtzia*—probably the most celebrated Western flower, and deservedly popular. It grows over a foot tall, with stems and leaves a beautiful shade of light bluish-green, and the flowers two or three inches across, usually a bright yellow, shading to orange at the base, but sometimes almost cream

colour. They cover our hill-sides with a cloth of gold. On the astral plane they are blue; their consciousness—sleep, like the sleep of death. The Matalija Poppy—*Rommeya tricchocalyx*—is often considered the handsomest flower in the West, and it would be hard to find anything more beautiful and striking than its magnificent blossom. It attains the height of five feet, with smooth stems and handsome, smooth, light green foliage. The splendid flowers are enormous, from five to nine inches across, with diaphanous, white petals, crinkled like crêpe tissue-paper, and bright golden centres. On the astral plane it is blue, with streaks of yellow. Consciousness—a light sleep.

Geranium—*Pelargonium*. There are many varieties grown here in California. They grow with ungainly, heavy stalks, displaying masses of blossoms which look fairly well when severely pruned in hedgerows. The astral colour is a vivid green in the red shades, and in the pink and white varieties it is a duller and lighter green. Their consciousness is very little developed; they stand as the idiot and fool of the plant kingdom. The red geranium is the idiot of the group. When one enters the consciousness of the plant, one feels exactly as the inmates look in the idiot ward of an asylum. There are some of the pink varieties that correspond with the fool in varying degrees; for example, the Martha Washington Geranium has enough intelligence to feel a bit of pride.

Plantain—*Hirtella*. One meets with this plant occasionally in this section of the country; but it was a very familiar weed of my childhood. It grew in patches near the well where the stock were watered. The birds are fond of the seed; it is interesting to watch a bird light on the long, wiry seed-stalk and delicately pick the seeds one at a time from the stem. Its consciousness proved so extremely interesting, in connection with the banana consciousness, that it seems worth while to introduce them both in this paper. On the astral plane the long spike on which the flowers are produced appears a clear lavender, and the consciousness—

steadiness. Banana. At this latitude, in sheltered locations, the *Musa ensete*, "Abyssinian banana," produces a few inferior bunches of fruit, but the best test that the writer made was on one of some commercial variety bought in the market. On the astral plane it appears a clear violet, and the consciousness—attainment through long and sustained effort. No doubt there are other plants that have this virtue of steadiness and attainment through sustained effort, but this is a notable example.

Common Elder—*Sambucus glauca*. The elder is one of our most widely distributed shrubs; its berries are inviting and the bears in our mountains appreciate them. Their footprints are often seen leading along a lonely mountain road to the Elder-berry bushes. Among the Spanish-Californians the blossoms are known as "*Sauco*," and are regarded as an indispensable household remedy for colds. It is said that Dr. Boerhaave held the Elder in such reverence for the multitude of its virtues, that he always removed his hat when he passed it. In ancient times, the Elder was the subject of many superstitions, great magic power being attributed to it. On the astral plane it possesses a rainbow aura of muddy shades of green, orange, blue, red, and brown; and the consciousness is miserly. One feels so full of grasping and greed that one quite represents the miser, gloating over and counting his gold.

COMMON NAME	BOTANICAL NAME	ASTRAL APPEARANCE	CONSCIOUSNESS
Poison Oak	... <i>Rhus diversiloba</i>	... Muddy yellow, blue aura	.. Bland beguiling
Dodder	.. <i>Cuscuta</i>	... Yellow	... Strangulation
Ear-drop	... <i>Fuchsia</i>	.. Red, green	... Quarrelling
Calla	... <i>Richardia Aethiopica</i>	... Rose, lavender, chalk-white	... Work
Pomegranate	... <i>Punica granatum</i>	... Yellow-green	... Love
Poppy	.. <i>Eschscholtzia</i>	.. Blue	... Deep sleep
Matalija Poppy	... <i>Romneya trichocalyx</i>	... Blue, yellow streaks	.. Light sleep
Geranium	... <i>Pelargonium</i>	... Green	... Idiotic
Plantain	... <i>Hirtella</i>	... Lavender	... Steadiness
Banana	... <i>Musa ensete</i>	... Violet	... Attainment
Elder	... <i>Sambucus glauca</i>	... Rainbow aura, green, orange, blue, red, brown	.. Miserly

Egypt L. Huyck

SOLAR HEALING

A RECORD AND SOME EXPERIMENTS

By "APOLLONIUS"

The visible is the manifestation of the invisible . . . the perfect Logos bears, in things which are appreciable and visible, an exact proportion with those which are inappreciable to our senses and invisible to our eyes. The Magus raises one hand towards heaven and points with the other to earth, and he says: "Above, immensity! below, immensity also! Immensity is equivalent to immensity."—ELIPHAS LÉVI—From *The Mysteries of Magic*.

AS the Sun in the heavens gives life, heat and light to Earth and her children, so does (so may) the Solar healer give of and from himself to a world distraught. The divine, creative science of Astrology is no collection of abstruse doctrines and theories, for the use of withered scholiasts, to be pored over in dusty, airless libraries, or "collected" by mental antiquarians who have a penchant for curious examples and rare "remainders from mental museums". Astrology is a living power, a vital wisdom, a quickening love; a creative ray from the spiritual Sun, which may lighten, heal and re-create every man¹ that is born into this world of shadows and illusions, if he can see and respond to that light.

Astrology is not for all. For many years still, its teachings may be "caviare" to the majority. But there is an increasing minority, a tribe of lovers, thinkers, artists, scientists and healers, to whom Urania, muse of planetary lore, "the

¹ i.e., every "man," if reincarnation be postulated, not every personality.

Sibyl behind the Sun," calls to-day. Urania chooses her priests, students and servers; they do not choose her. When she calls, not only do they answer, but they know that they are hers.

They go forth into the world, pledged to give what is entrusted to their stewardship. Some there are, even to-day, vowed to Urania's enclosed Orders, contemplative or adoring spirits, custodians of her most sacred secrets.

These serve the Holy grail, these watch and pray,
And it is one with them when evening falls,
And one with them the cold return of day.¹

But there are others, to whom are committed dual offices: the privilege of retirement for the purpose of forthgoing, bearing the sacred thyrsus, sceptre of life. To their charge are entrusted the mystic gifts and faculties of healing. Mystic only, because they are breaths from "The Voice of the Silence," and cannot be imparted save to those who have won the right of temporary seclusion from the mad outcries of a world at bay. Ever are there the fighters in the field of manifestation, supported visibly and invisibly by those appointed to heal the broken hearts and maimed bodies, to give "the oil of joy for mourning, and the garment of praise for the spirit of heaviness".

The Solar healer must be, above all, a giver. That is the central source of his life, secret of power, sphere of wisdom, sacrifice of love. The microcosm reflects the macrocosm: the more truly, so much nearer the mirror of perfection, mortal burning-glass of immortal radiance. Life as sacrifice to the Universal is the offering of the Solar healer, the gift of himself. He lives for the Self, not the selves. He sees Life as "a dome of many-coloured glass," whereof each fragment brought to him is his opportunity for re-creation; on and with it he works, to restore to its pristine white fire the essence

¹ Ernest Dowson—from *Nuns of the Perpetual Adoration*.

of each and all colour, to be wrought to their highest pitch, to clarify, purify, intensify the depth and radiance, yet heighten the rate of vibration of each living pulse of colour, till at length each "draws nearer to that One White Flame from whence they came". The oblation of himself, the perpetual adoration of sacrifice, is added to ceaseless vigilance and pursuit of wisdom—"to *know* the Mysteries" of nature and man-knowing, to apply his knowledge, faithfully and fearlessly, shining into darkest, foulest recesses, taking the vapours of death and corruption into himself; fearing not to touch pitch, but if needs must, absorbing it into himself, without so much as a thought as to whether self-defilement is the price.

Absolute absence of personal self-consciousness must distinguish the Solar healer. There is no time to think of, or dwell upon, his personal self, but there is all eternity wherein to give forth his heritage of life and health, "the wholeness of the Sun".

Periods of retirement and solitude, necessary preliminaries of purification for his work, for these he must be prepared. They may entail that discipline of suffering which is part of the initiation rite of all dedicated neophytes. He will be called "selfish," "callous," "careless," and accused of wasting time, because he is not working at munitions on the physical plane. He is Apollo's munitioneer; working against "spiritual wickedness in high places," doing his (appointed) "bit" bravely and truly, no more and no less than his brothers who are making and filling shells.

Then, when he comes forth, "clothed with might in the inner man," his work begins as a man with men, in a world of men. If he is a true son of Apollo, a selfless scion of Life Universal, dedicated and approved, his work will not be far to seek. For it lies with every human being he meets. It may be that no "cures" will be registered to his credit. Better if

so, for the Solar healer works with the Sun, yet in the shadow dwells the *power* of his aura; he seeks obscurity for himself, chooses it, if by this means he may work more swiftly and potently with his magic Elixir, the Elixir of Life. All who draw near to him should feel the Life glowing in and flowing through and from him—not *his* life, but *the* Life.

The first steps on the path of Solar healing include preliminary dangers to himself and others. This is the inevitable accompaniment of all great and vital forces, when used by mortal instruments, until the genius has taken full command, and the instrument has learned the art of obedience. Fire creates and destroys, suffuses with vitality, scorches with blasting breath. The Solar healer gives all his bodies to be burned, including the physical, and while he is in training, some who draw near may get singed—another reason for the “retirement” period.

Yet, for one who plays with fire and thereby burns himself (irrespective of his motive, by simple yet subtle kârmic reaction), hundreds will feel their life-rhythm quickened by that revivification, in the general atmosphere and individual aura, which is the outward and visible sign of the inward and spiritual grace of the effectual Solar healer.

The art and science of this form of healing include spiritual illumination, the wisdom from on high—to know what and how much to give to each recipient. The true and potent Solar healer feels the colour, hears the note, perceives and thrills with the inner rhythm of each one who approaches him. He knows the science of deflection and the art of reflection, in both their universal and individual applications.

The Solar healer must be not only a wise physician, but a strong and skilful surgeon. Some ills, some wounds there are, which must be cauterised, the corrupt matter must be “calcined” ere “new health” can take the place of disease. Here appears Apollonian inspiration, that inner creative

knowledge of the life side of the individual ; to know when to bind up and apply salve, and when to deal summarily with those poisonous currents that defile the temple of the body. Useless to cry : " Peace, peace ! " where there is no peace : in the body individual, as in the universal cosmos, there are times when " the knife " is an indispensable preliminary to static well-being or dynamic activity. The patient should appear transparent to the healer ; yet here again comes the necessity for discretion and discrimination ; no patient must be deprived of independence, nor suffered to play the part of a passive medium, in Solar healing. The processes of arousing and revitalising must include a quickening of individual essential force and freedom within the patient. To this end, the healer concentrates on Life Universal, never on any particular physical organ or centre. For it has been verified by repeated experiments that, Life being One and Indivisible, if renewal of Life is given, all the organs and members partake thereof and therewith. Solar healers have placed on record as the results of their experiments¹ in the direction and deflection of Solar force, that the process is identical in essential nature for each patient, the degree and intensity of application thereof differing to an extraordinary degree, and entailing the use of every intellectual and intuitional faculty, working in closest correspondence.

Solar healing contains the quintessence of all planetary healing. For the Sun is the life of his system, pervading and permeating, knowing the reason, rhyme, and rhythm of each celestial and sub-solar descendant. The Solar healer, therefore, knows when to direct his rays with suffused vitality and heat, enough to relight " the ineffectual fire " rapidly " paling " within the patient, and when to so cool and deflect his rays that they act as a divine febrifuge to the feverish son of Mars.

¹ These have been perused by the writer, who may not repeat the *instances*, but has proved their truth.

The ideal Solar healer also knows when to refrain from any direct work upon a patient, but to "call in" (by sympathetic natural gravitation of spiritual comradeship) the aid of a brother planetary physician. In some cases Mercury, "The Light-Bringer," with his delicate, flower-like, aerial touch, is Apollo's Angel and Minister of Grace.

To some, this idea of planetary healing will appear not only preposterous, but mad. The writer confesses, freely, that the work was begun with an open mind, at the urgent request of another. The belief in planetary influences existed, but no confidence that they could be so applied as to produce "cures" for physical disease. Preliminary training, of a severe and arduous character, was undergone, before attempting to "direct" any Solar vibrations save "*within the selves, towards the Self*".¹ The results of the first few experiments (regarded hypothetically and tentatively by the healer, whether fortunately or unfortunately) left no doubt in the mind as to the extraordinary efficacy of the Solar force when directed, not through a "medium" (this term denotes negative passivity, an attitude impossible to a Solar healer), but through the three fiery "inter-media" of Solar force, *i.e.*, fixed, cardinal, mutable—Heart-fire, Motor-fire, Nerve-fire. Colour and Sound are freely used in Solar healing; Apollo here "is his own interpreter," breathing through music's cosmic lyre, and through the suffusion of "Colour, the Life-Breath of the Gods".

Here again, the utmost discrimination and caution must accompany courage, intelligence, and skill. For Colour and Sound *kill* and *cure*, impartially, according to their use or abuse. The powers of these twin magicians are realised to-day as never before, since that ancient civilisation which is to be the base of the new structure; thus ancient and modern knowledge and power is synthesised by Love, the word of the next dispensation—Love in no sentimental signification, but

¹ Fragment from a Solar liturgy.

Love that *passes* knowledge, while including utmost wisdom and power.

In Solar healing abide the secrets of health, wholeness on all planes. To-day sees but the first faint promise of Apollo's dawn. "In the Beginning was The Word. And The Word was with God, and The Word was God. . . The Light shineth in darkness, and the darkness comprehendeth it not." The Solar healer is the sacramental Priest of the Bread and Wine of Life. None may bring gifts to his altar, as an individual; yet the offerings never fail, the fire dims not, nor do the oblations of gold, frankincense and myrrh cease to adorn, pervade, and permeate the Solar Shrine. The bread which he gives is his flesh, for the world's life. The wine, his blood, the sacrifice of emotion, mind, and spirit, the elixir of his life.

In the occult world of cause, in the outer world of effect, the man brings forth the hour, the hour enfolds the man—herald and aura of his coming. Never was there greater need of the healing aspect of Solar power. The earth to-day lies devastated. The blood-offerings have been made. The dark forces have done their utmost. No Solar healer denies the positive, constructive force of "spiritual wickedness in high places". He knows too much of the power of evil, the "titanic conflicts with titanic forces," to flatter himself with any delusions as to the unreality of evil. *Evil* is as true as *good*. Perfection is the Goal. Towards that "one increasing purpose" his face and forces are set. Through each vicissitude of world-struggle, birth-pangs of world-emergence, he remains the same: strong, patient, fixed, inviolable, "holding his own," letting all else go. "Living to give: giving to live"; putting far from him the heresy of infallibility, the schism of a pontifical attitude towards life. "This one thing" he does, *i.e.*, uses every force on the creative, vital, constructive side, knowing that destruction, failure, reversal, cataclysm, are preliminary episodes, tending cumulatively

towards the coming epoch of the new age; holding himself ever ready to "unlearn to-morrow what he learns to-day," should increasing radiance from his Life-giver show past light to be but "a shadow that passes away". Solar healing, like every other art and science, can be taught; but only to those in whose hearts is written the word *Sacrifice*. For those, the Teacher waits. He is found of them who know Him not; to Him, life and their own destiny will bring them at the appointed hour.

"Apollonius"

MILLWHEELS

A MILLER stood beside his mill
Under a larch-clad, pine-topped hill,
And heard, or dreamt that he could hear,
From his two millwheels, rumbling near,
Words with their creaking gurgling blent
That sounded like an argument.
. . . One wheel, upon whose sparkling head
Power from above was richly shed,
Moved with a patronising bow,
And scattered largesse from his brow,
And offered to the thirsty lands
The gift of water from his hands.
One gathered from his look and tone
He held the water as his own.

. . . The other wheel about his feet
Felt life resistless, cold and fleet,
A stream that bore him from the ground
And whirled him in a fruitless round.
No drop for self his toil could save
Between the cradle and the grave,
And always in his ceaseless grind
He turned a threat in his dark mind.
. . . Then, as they argued swift and pat
That This is this and That is that,
And bandied all the foolish lies
That men and millwheels hold as wise,
The listening Miller set his head
Sideways and winked, and smiled, and said :
“ My friends, high up the larch-clad hill
From one deep spring you rise and spill ;
And miles beyond my farthest crop
One sea your brawling mouths will stop.
Yea, boast you high or mourn you low,
One Power is in your seaward flow ;
And while you bandy praise and blame,
You do my grinding all the same.”
. . . And then the millwheels seemed to cease ;
And on the world there fell great peace,
As if a back had dropped a load,
And I went thinking down the road
Under the larch-clad, pine-topped hill
Where stood the Miller by the mill,
Smiling with eyes of jewelled flame.
. . . I quite forgot to ask His Name.

JAMES H. COUSINS

BOOK-LORE

Smithsonian Institution: Bureau of American Ethnology: Bulletins 59, 61, 66. (Government Printing Office, Washington, D. C.)

The object of the admirable publications of the Smithsonian Institution, of which we have had repeated occasion to write appreciative notes in these pages, is scientific rather than, in the first instance, the giving of entertainment. Their immense scientific value, because of the care given to the work and the catholicity of interest, is well known. The three present volumes give us another opportunity of bringing to the notice of Theosophists the invaluable contributions to the study of man which the scholars of the Smithsonian Institution are making. We may be permitted first to dismiss the volume in which learning largely (though by no means alone) is exhibited.

Dr. Ales Hrdlicka is already very well known, and is one of the most cautious and yet at the same time open-minded of these labourers in the ethnological fields. In recent discoveries attributed to earlier man in America he discusses the possibilities arising out of the finding of human bones in Peru, California and Florida, reviewing the two former in order to throw into its proper proportion the latter. The question at issue is whether or not there is evidence that the time of prehistoric man in America goes back into the remote geological ages in which he is known to have lived in other parts of the world. As yet the evidence is incomplete, and certainly the discoveries in Florida of a "fossil man" at Vero make no advance in our knowledge which can be looked upon as safe.

Of greater interest to the average reader are these entertaining transliterations of Teton Sioux music and Kutenai tales. I shall quote a specimen or two of each, to show how simple is the system of narrative art amongst these people. First the tales.

Coyote with his two children went along. There was a lake. He saw many ducks. He said to his children: "Cry!" The children cried. They cried thus: "My father's brothers-in-law!" Coyote cried thus: "My brothers-in-law!" One Mallard Duck said to his children: "Listen! a manitou is crying." Mallard Duck said: "Go to him (and listen to) what he is talking about." One of them went ashore. He came to

Coyote. He said to him: "What do you refer to when you cry?" Coyote said: "Come ashore, all of you!" All the ducks came ashore. He pulled out their feathers. Enough.

Whether it was enough breakfast for Coyote or enough story, is a matter for choice. These stories lack all the art and device which make stories for us, but like Indian tales, and in fact tales in all old races, less ornament is needed in what is said and read. This is as true of a great, old Aryan nation like India, as it is of the Chinese or any other Atlanteans who retain art. It does not mean that the dramatic faculty of these peoples is less, but on the contrary that they are able to supply for themselves mental contributions of a higher or lower order, sufficient to make the story entertaining. Nor is the sense of humour lacking, as is evident in this story of Coyote, that humorist among the animals (I retain the Indian word-order):

She lived in tent Grouse, many her children. They were in her tent. She started, Grouse two together her husband. They two went along. He went along Coyote. He saw the tent there of Grouse. He arrived Coyote. He entered. Many were the children. He took a bag, he put them into it. He carried them. He started. He went along. They broke by scratching that bag. They went right there through a hole. He went along Coyote. He thought. "Then let me eat." He looked, there was nothing. He started Coyote.

Songs of the Teton Sioux are equally bare to us who do not understand the civilisation which brought them into being. They are composed in celebration of critical events. Thus Lone Man told Mrs. Densmore how he made up this song in time of danger:

When I found myself in danger I remembered my dream of the riders in the clouds and their promise to give me help. Therefore I painted my horse with streaks of lightning and sang the following song:

Friends, my horse behold it; friends, my horse will run, behold it, was said to me. Friends, my horse as it were is flying and running.

In a similar way Used-as-a-Shield composed a song to add to the martial spirit of a war party. "On the war-path I was going when brothers said (contemptuously) anything you see try to strike it. Brothers said this, hence I realised difficulties." The name of that song is "It is difficult," but it does not refer, I gather, to our lack of understanding of its meaning, real as that is. This, by Grey Hawk, is much nearer our comprehension of what a song should be: "A wolf I considered myself, but I have attained nothing, therefore from standing I am tired out. A wolf I considered myself, but the owls are hooting and the night I fear."

By themselves, these quotations of Indian art convey little to us, with our corrupted taste and altogether foreign attitude, but a careful reading and a willingness to be sympathetic to these tales and songs bring, even to the lay reader, something new and valuable by way of

attitude. Brave Buffalo, Grey Whirlwind, Red Weasel and Buffalo Boy, live in worlds where feeling is easier if thought is less real and immediate. The Aryan Race, with its critical mind and impatience of those who are content merely to live, has no room on earth for these children of an earlier day; and so, like the stricken multitude of autumn leaves in all their red and blue finery, John Grass, Sitting Bull and Swift Dog are disappearing from amongst us. The more reason to value these fine, scholarly volumes from *The Bureau of American Ethnology*.

F. K.

The Origin of the World, a Book for Children and for Grown-ups, by R. McMillan. Issued for the Rationalist Press Association, Ltd. Second and Cheaper Edition. (Watts & Co., London. Price 1s.)

This little book of science justifies its sub-title—"for children and for grown-ups". The story is told simply and well, often in language peculiarly suitable for children, thus:

The earth has to turn round at the rate of a thousand miles an hour to bring dinner time each day; to bring day and night, and weekdays and Sundays. But it would never bring Christmas Day if it only turned round like that; so it has another motion. It goes round the sun as well.

The elements of Astronomy are brought in, giving solar and stellar distances and showing the impossibility of our comprehending them; force and energy are dealt with, and later comes the natural history of the Amœba, with accounts of the various geological periods and the struggle for existence. The author is a true teacher. He sees that there is a mystery veiled by all our so-called facts. The whole book shows that he is a lover of children as well as of science, and from such, much may be forgiven. His agnosticism is of the best type, in that he says simply: "I do not know"—worlds come and go, new species arise and live for their day in the history of the earth, while man, the merest speck on this tiny globe, lives his little flash of life. This should only make those who are aware of the inner meaning of it all, the more grateful for their knowledge. We think the children will be helped by this book, and we welcome it as a means of introducing the teaching of science to children generally.

H. W. M. B.

The Seed of Race: An Essay on Indian Education, by Sir John Woodroffe. (Ganesh & Co., Madras. Price Re. 1.)

In this essay Sir John Woodroffe deals with a question which is occupying the minds of many who are watching the rise and development of Nationalism in India: What do we mean when we speak of maintaining racial culture, and in how far will India be able to retain her essential characteristics while pursuing the path of progress along which renewed hope and ambition are urging her? Conservatives wish to revive India's past in her present; radicals wish to substitute Western ideals and institutions for those of Eastern origin. How shall India find and learn to tread the middle way?

First of all, if we are to answer this question, we must clear our minds of the confusion of thought from which most of us suffer when we make use of the phrase "racial culture," or any other which implies the idea of a racial soul. The author tells us that Indian philosophy furnishes us with principles which make the matter clear. He states these principles briefly and simply, and then points out what they imply when, in the light of them, we consider the problem of "national" education.

Readers of *Is India Civilized?* will realise how well qualified the author is by knowledge and sympathy to offer an opinion on these questions. Here, as in his previous writings, he labours "for the preservation in a regenerated form of the Indian soul and the rejection of all mere imitativeness"—the development of a healthy condition of things in which the real self of India may again find expression. What is needed, he says, is "Home Rule in Education," and it must be based upon the ancient Eastern principle of which the modern "self-determination" is only a limited application in a particular realm—the principle of Svadharma.

The author maintains that education by the English has been valuable to India, but, he observes :

It does not follow that it will always continue to be so, or at least to the same extent as heretofore. India, like other countries, is changing, with increasing rapidity. The spirit of the Indian peoples is acquiring power to express itself—that is, its Indian self. What the English can teach is of value. But that is not now enough, except for those who are content to be their shadow. What is now needed is an education which, whilst teaching what is of worth in the West, will yet help the Indian people to value their own past contribution to world-culture and to realise their own Indian selves. A conscious, independent self may, and will, assimilate any foreign food which is good for it. The function of the English is to raise this country to life and power.

After laying down the general principles which ought to guide those who are working for a reformed educational system, he deals with one or two points of practical detail. To what extent should

English education be retained? His answer to this question is sufficient to refute the contention of his critics that his love for the old and beautiful in Indian culture has made his outlook reactionary.

Western readers will find this book worth attention as interpreting to them the spirit of the East.

A. DE L.

The King's Wife, by James H. Cousins. (Ganesh & Co., Madras. Price Re. 1.)

The authorship of this play is at once a guarantee of its interest to Theosophical as well as other readers. Hitherto Mr. Cousins has been best known for his lyrical poems, strongly—though never obtrusively—tinged with Theosophical conceptions. Now he has boldly essayed to adapt his poetic style to dramatic form, and has chosen for his heroine a famous character of Indian history—Queen Mirabai. His appreciation of Indian ideals of life qualified him to undertake this difficult task, and we agree with him that the dramatic possibilities of Akbar as a character, justify his sacrifice of historical accuracy to the happy idea of introducing the king-philosopher incognito to the queen-mystic. In fact the situation is so promising that we cannot help being disappointed to find that more has not been made of it.

Disguised as a pilgrim, Akbar succeeds in obtaining a sight of the Queen whose fame has spread far and wide, but after a brief exchange of cryptic compliments he tamely disappears from the play, having clumsily compromised her by presenting a jewelled necklace which inevitably confirms her husband's suspicions and is easily identified by the crown jeweller. Kumbha, after a scene of mutual reproaches with Mirabai, condemns her to death while he allows Akbar to escape unchallenged; finally, the Queen carries out her own sentence of execution by drowning herself under a profession of obedience that seems all the more formal after her previous show of independence. In short, the development of the opening situation strikes us as distinctly weak, and the characters needlessly rigid.

On the other hand, the dialogue includes many passages which are really short poems of genuine merit. For instance, Akbar's recital, beginning: "Yes, we are pilgrims, every one of us," is in itself a complete philosophical discourse, clothed in language of subtle charm, and well worthy of the spontaneous exclamation that comes from his

companion : " Brother, brother ! Why have you hidden yourself from me till now ? " Again, Mirabai's songs are quite characteristic of Mr. Cousins at his best—we wish there were more of them in this play. Here is one :

Dance, Holy Child ! My melody
Shall speak our joy, who clearly see
Heaven's courtyard here on earthly ground,
And hear a music past our sound ;
And know, in every joy and woe
God's onward footsteps dancing go.

The play is short, and should therefore lend itself more easily to production by amateurs, especially in India ; it also affords scope for picturesque mounting. It will be interesting to see whether Mr. Cousins will follow up *The King's Wife* with other plays of more definitely dramatic quality, or whether he will for the future adhere to the simpler forms of art in which he excels.

W. D. S. B.

This Life and the Next : The Effect on this Life of Faith in Another, by P. T. Forsyth, M.A., D.D. (Macmillan & Co., London. Price 4s.)

The author of this book is the Principal of Hackney College, Hampstead, and Dean of the Faculty of Theology in the University of London. The subject is treated from the orthodox Christian standpoint, and Theosophists will be disappointed to find mysticism and "ghosts" dismissed as unworthy and unreliable sources of information for those who are trying to understand life. The question under consideration is defined in the sub-title, but matters are considerably complicated by the fact that "another" life means both a future life—namely, life after death—and a better and more spiritual life on earth. It is impossible to give much of the argument here ; the reader must wander through its mazes himself. The decay of a belief in immortality, we are told, would cause a lowering of the standard of morality amongst ordinary men, but we must be careful that the belief is not dismoralised. Like every other Christian doctrine it must be "moralised and brought home to our daily life without losing its mystic spell". How this may be done and what are the dangers on the way, it is the object of the book to explain.

A. DE L.

THE THEOSOPHIST

ON THE WATCH-TOWER

ON once more ascending the Watch-Tower, I am glad, though ¹ a very peripatetic Editor, to greet our friends all the world over from that lofty eminence. "Watchman, what of the Night?" "All is well with the Night. The Hour of Dawn is at hand." All the world over there are signs of the rising of the Sun. Let us be strong and patient while yet the darkness is around us. The STAR, the Morning STAR, is shining in the East. Let us lift up our heads, for the Day of Deliverance will soon break on our watching eyes.

* * *

During the last year I have learnt, more, I think, than in any previous year of this long life of mine, to feel like a soldier under orders, ready to pack up and depart to any portion of the globe to which he may be sent at any moment. People are continually asking me: "Are you going to Europe?" "Can you go to America?" "Will you visit" Finland, Italy, Norway, Ireland, England, Scotland, France, Egypt, Africa, Australia, as the case may be. In the more restricted area of India—and India is more like a continent in space, though a country in atmosphere—questions rain in, from Kashmir in

the far north to Ceylon in the extreme south, and Burma in the east; there is a T.S. Conference here, a political Conference there, schools, hospitals, institutions of all sorts claim foundation-stones, openings, anniversaries. All good work that needs to be done, but one physical body cannot do it all, and I have not yet learnt to manage more than one physical body, though astral and mental ones may be manufactured and guided fairly easily. So I disappoint more than I please, and am the placid recipient of many grumblings, motivated by love and therefore the more touching. Having been taught—very many years ago—that it is not now my duty to tread the path of the martyr but the path of the disciple, I refuse everything which does not fall within my physical powers without undue strain, and so go on my way calmly resistant. More seriously, dear Theosophical comrades, I am working up to the limit of my strength, and harder than I worked in my younger days. You must forgive me if, while my every motive is Theosophical, my work is, and must be for some years, more in the world than in the Society; for this is the great transition period, and, ere long—to use a Christian phrase, which every Theosophist will understand—“the kingdoms of this world” must “become the kingdoms of our LORD and of His Christ,” and Their servants have to work incessantly for that end, in that the time is short. The Theosophical Society is consecrate for that end; for this was it born, and to this is it called. There are many able to spread its teachings, who are restricted from taking part in other portions of the work, and that *they* should do. Others can work outside in the many activities necessary to prepare the Way. My chief “job” is India, that she may rise to her full stature, and, a Free Nation, may do for the world what none but she can do—pour out over the earth, from her place in the great Commonwealth, of which Britain is the centre, the priceless spiritual treasures conserved with this object for thousands of

years, and prove to all the Nations of the Earth, as she proved it in the glorious day of her youth, that where the kingdom of God and His righteousness are found, there also are found the might of intellect, the nobility of ethic, and the outer splendour of worldly prosperity. All these are added where the Spirit reigns supreme.

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It is not without significance that the Premiers of the British Nations should have sent out their Message on the need of spiritualising the world. Materialism has had its day and has shown its natural ending, and the healing balm of spirituality must be poured on the suppurating wounds of the world. Being Christians, they naturally speak of Christianising the world. That is of course impossible; Hindūism, Buḍḍhism, Islām, dominate the East, and cannot be overthrown. But they are all children of the DIVINE WISDOM, as is Christianity, and they will all gather in the household of that Mother of them all. They all possess the same spiritual truths; they are all based on the one Rock of the ETERNAL. Separative labels are naught in the face of the One Reality, though they are useful as meeting the varied needs of the human mind and human emotions. All can meet on the broad platform of equal mutual respect and individual self-respect, for though we be many, we are "one body and every one members one of the other".

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During the last year, the Theosophical Society has added to its roll of National Societies the names of Ireland, Canada, and Mexico; Chile, Argentina, and Brazil were chartered in January, 1920; at the end of the preceding year Egypt was added, and Denmark and Iceland became self-contained, thus separating from the Scandinavian Section, which has now, in becoming Finland, Norway, Denmark and Iceland, left Sweden alone, and it assumes its

own National name. A Scandinavian Federation preserves the Scandinavian tie, while leaving the constituent Nations free to develop their own National values. With the ratification of the Peace Treaty, Germany, Austria and Hungary resume their seats in our organisation ; Bulgaria has formed seven Lodges, and its Charter goes to it ; Poland is in touch with Adyar. Twelve National Societies are thus newly graven or regraven on our column of Theosophy, our forty-four and a half years' old League of Religions. All that is very good.

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The great current of spiritual life, poured down into Christianity through our Christian membership, awakened into new vitality one of its Branches, the Old Catholic Church, with its unchallenged Orders and Catholic traditions. The Theosophical Society in Christendom has naturally a very large number of Christian members of all persuasions and divisions, and the Anglican Catholic and other Catholic-minded people in the other Christian communities in English-speaking countries, hailed with joy the discovery of this Old Catholic Church, which had separated from Rome but had preserved the essentials of its descent from the time of the Christ. A handful of leading Christian members of the T.S. joined it, and the accession of my dear colleague Charles W. Leadbeater gave to it the occult knowledge which Rome has preserved, but has carefully locked away from the huge majority of her children. With his consecration as a Bishop—he was already a Priest in the Anglican Church—there came back into the Old Catholic Church the occult knowledge of primitive days, taught, as we know from the Church Fathers, in the “Mysteries of Jesus,” the possession of which was once a condition of entering the episcopate. A considerable number of our members joined this division of the Christian Church, finding in it exactly what they needed. Other members, equally Christian but

with Protestant, Puritan, or Nonconformist traditions and tendencies, felt repelled by the very name of Catholic, identified in their minds with Rome, despite the fact that all who accept the ancient creeds are accustomed to declare: "I believe one Catholic and Apostolic Church." Hence a rather sharp division of opinion arose among equally earnest members of the T.S., one side rather forgetting "without distinction of creed," the other that faith and hope are lesser than love. In Great Britain last year, I had the advantage of speaking on the subject, and I think that undesirable feelings largely, if not entirely, disappeared. I have written in this month's THEOSOPHIST, pp. xiii—xix, a Letter on the subject, for which I claim our members' thoughtful attention, praying them to "follow peace in all things".

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The recent announcement of the decision of the Aberdeen University to confer the honorary degree of Doctor of Laws upon Sir Jagadish Chandra Bose, recalls the very distinguished services this great Indian scientist has rendered to the cause of the First Object of our Society. Sir Jagadish's researches into plant life have revealed the most remarkable testimony to the unity of all life in all the kingdoms of Nature. He has shown how the vegetable forms respond to external stimuli on the same principles as do the human-forms, how they show fatigue, how they can be poisoned, how they exhibit pleasure and pain, how anæsthetics affect them as these do human beings. His transplanting of a large tree from a distant place to Calcutta under the influence of a partial anæsthetic was one of the most remarkable and unique feats of modern science. Thanks to the anæsthetic the tree survived its major operation, and incidentally the principle of universal brotherhood was wonderfully vindicated. All life is sentient in some degree, however small—experiences happiness and pain; and Sir Jagadish Chandra Bose's experiments are drawing the

vegetable kingdom into a far truer relationship with the human kingdom than would have been conceived as possible before his marvellous work, so long ignored by western science. In the nineties of the last century he showed me his success in sending wireless telegrams: in the first decade of the present, he let me see vegetables passing into coma under drugs, becoming intoxicated and recovering sobriety: in 1917, I gazed at the big transplanted tree, which has since been made famous, shading his pupils in Calcutta, and watched a plant grow in his Institute there. Very slow has been the recognition of his genius in the West. A white man would have been made a Fellow of the Royal Society for a tithe of his discoveries, but even science has its colour prejudices, apparently. Perhaps we may hope that he will live to contribute even more priceless proofs of the continuity of evolution from stage to stage in the unfoldment of consciousness.

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The remarkable progress made in India by the Boy Scout movement is of very happy augury for a better understanding among the Nations of the future than has hitherto existed among the Nations of to-day. While the movement was largely confined to western and Christian Nations, it had but partial value; but now that India has eagerly accepted the idea, the old antagonisms between East and West should tend to disappear, for, so far as regards the Indian Boy Scout, race-prejudices are conspicuous by their absence. It is to be hoped that the same is true of the western Boy Scout, even though he has been brought up in an atmosphere of race prejudice. In any case the brotherhood of Scouts will dominate any such prejudices so far as his fellow Scouts are concerned, and the Empire rally of Boy Scouts, which is to take place in London in August next, and in which India will be represented by a selected troop of the Indian Boy Scout Association under the command of the Chief Commissioner, Mr. F. G. Pearce, should

afford a fine opportunity both for fraternisation, and for an object lesson as to the Indian youth's efficiency in Scoutcraft. The Boy Scout movement has, of course, no connection with the Theosophical Society, but it is one of the great pioneers working for our Society's First Object, and as such deserves the warm support of every member, in so far as brotherhood remains its supreme objective. I ask for these Indian boys, who are making great sacrifices to attend the Empire Rally, the kindly welcome of all good Theosophists.

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From unexpected quarters comes testimony to the international usefulness of our beloved Society. Mr. C. F. Andrews writes from South Africa of the help given him in East Africa by some English Theosophists, and of their steadfast upholding of the principle of Brotherhood by their free association with Indians in that hostile anti-Indian atmosphere. Lala Lajpat Rai, in Bombay, at a reception given by myself, as President of the National Home Rule League, spoke of what he had found in different countries abroad, that wherever he went he found Theosophists the friends of India. What else, indeed, can they be, those who, with H. P. B., love India as the fountain of the Divine Wisdom, some of them, with her, knowing it also as "the Motherland of our Masters"?

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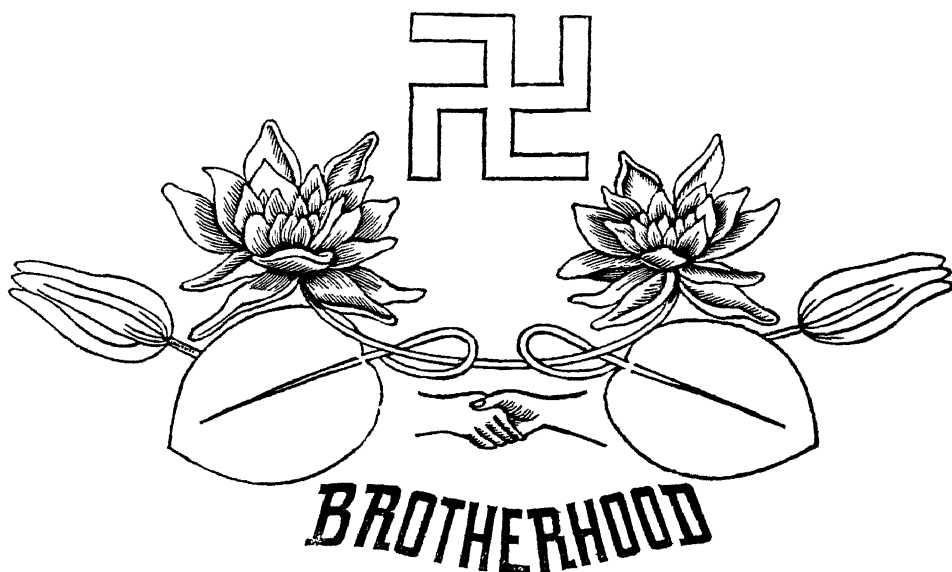
The Indian Section of the Theosophical Society, under the inspiring guidance of its General Secretary, the Hon. Rai Bahadur Purnendu Narayana Sinha, member of the Behar Legislative Council, is seriously studying the question of organisation and propaganda. On the 2nd, 3rd, 4th and 5th of April the South Indian Convention meets at Adyar, and special attention will be directed towards the scientific spreading of Theosophical principles and teachings. In northern India a special training course for Theosophical workers will take place during the month of October, and lectures will be delivered,

and practical advice given, on Lodge organisation, on the presentation of the Society's three great Objects, especially to the young, on the inauguration and management of subsidiary activities, on the relations to be maintained between Headquarters and local centres, on the arts of speaking and of writing, and on modern science, literature, etc., in the light of Theosophy. By this means it is hoped to obtain more virile organisation and a more effective presentation of truths of which the world stands in sore need. Rai Bahadur Purnendu Narayana Sinha is to be congratulated on the energy he throws into his General Secretary's work, despite his many arduous public duties, the able performance of which has made him one of the most respected men in his Province. In the Indian Section he is universally beloved, as is but right.

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A correspondent writes of Mrs. Beatrice Ensor, mentioned last month as editing a new quarterly journal of great promise, *Education for the New Era* :

Her knowledge of education and her experience as an Inspector of Schools in Great Britain enable her to express with confidence, and to help to shape with wisdom, the varied forces which are now moving in the educational world ; and her spiritual insight as a Theosophist gives her the power properly to evaluate the new movements in education which the world changes are bringing into being. With such an editor, this "international quarterly magazine for the promotion of reconstruction in education" is sure to contribute much of value. Schools like Arundale at Letchworth and the Morven Garden School in Sydney are, of course, of essential importance ; for education requires laboratory experiment and field work, just as every other special subject of social reconstruction into which we must now advance rapidly if modern democratic movements are to succeed quickly. This journal will help to bring knowledge of experiments like Morven and Arundale—if they may still be called experiments—to other educationists who have not the advantage of Theosophical knowledge ; and to bring to Theosophists in turn the results of work in advanced non-Theosophical schools.



THE SPIRITUALISATION OF THE SCIENCE OF
POLITICS BY BRAHMA-VIÐYĀ

By BHAGAVAN DAS

(Concluded from p. 435)

VI

(a) VIOLENT ADJUSTMENTS

ADJUSTMENTS of rights and duties are being made perpetually, on larger or smaller scales, as a fact. But they have been, and are, mostly violent, so far as what is called history tells us. Natural jealousies and rivalries provide the needed corrective to the excessive growths and concentrations. Where psychological workings fail to produce effect, biological

factors—which are only a deeper and more hidden form of the manifest psychological causes—come into play.

In Purāṇic legends, spiritual-“brahma”-power restrained and punished overweening temporal-“kshaṭṭra”-power over and over again; and, on the other hand, kshaṭṭra, self-knowing, cognisant of its mission, controlled and brought to reason conceited brahma repeatedly. “Kshaṭṭriya” Manu gave and taught the Law to the brāhmaṇa-ṛṣhis; king Janaka exorcised spiritual arrogance from many brāhmaṇa students, enquirers and disputants. The tyrant king Vena was slain outright by the ṛṣhis; king Daṇḍaka was destroyed by the brāhmaṇa Bhārgava; king Kārta-vīrya by the half-brāhmaṇa half-kshaṭṭriya Parashu-rāma; king Nahusha was punished by ṛshi Agastya; king Yayāti by ṛshi Shukra; even Indra by ṛshi Chyavana; and king Sudāsa and purohiṭa Vasishṭha punished each other; as did also king Nimi and purohiṭa Vasishṭha. The *Mahābhārata* also gives an account of how, “once upon a time,” the three other class-castes banded together to fight down the overgrown and tyrannical kshaṭṭriyas; how they were defeated again and again until, in one of the armistice intervals, their representatives went and asked the kshaṭṭriya commanders why it was that they lost the battles repeatedly, though much superior in numbers and not inferior in mere fighting valour; how the kshaṭṭriyas, equally reckless in their chivalry as in their oppressive high-handedness, told them the secret of their own success and of the others’ failures, *viz.*, that the latter had no unity of command and were not centrally organised; and finally how the others then went back and appointed a generalissimo (as the Allies had to, and did, in the recent European War), and then remained victorious.¹ In other words, when any one class becomes

¹ अनायका विनश्यन्ति नश्यन्ति बहुनायकाः । Udyoga-parva, Ch. 156.

कुनायकाश्च नश्यन्ति तस्मात् कार्यः सुनायकः ॥

over-bloated, the others have to, and do, make common cause against it and bring it back to right proportions.

Modern history is full of instances of such tendency towards equalisation of influence between the classes of society, as of temperature between physical objects in contact. The barons wrested the Magna Charta from King John of England, and initiated the constitutionalisation of the monarchy there. But they themselves had to suffer the same process, and to give up their rights and privileges as feudal lords and kinglings, till the fate of Charles I and the subsequent further revolution changed the character of the political arrangements altogether. In France, on the other hand, Louis XIV succeeded in breaking the power of the nobles and concentrating all authority in the hands of the Monarch. But before long, the aristocratic structure, shrunk in base and lengthened in height, transformed from a broad pyramid into a thin and very tall pole, toppled over at the first burst of the storm, and the whole institution of monarchy itself was swept away by the Revolution. The recent war has thrown the days of even the French Revolution and of Napoleon into the shade and made history on a scale and with a rapidity unmatched in the historical past. It has illustrated over again the scriptural dictum that they who slay with the sword shall perish by the sword. The saurians have devoured one another. Militarisms and despotisms have overreached themselves. The soldiers whom they armed in immense numbers to fight against others, have turned their weapons upon them. The survivors, calling and trying to think themselves victors, all the while threatened by disruption from within, by similar causes, can survive lastingly only if they spew out and purge those causes from within their constitutions, develop the needed vital and healthy elasticity which will enable them to yield to, and at the same time guide into rational channels, the "democratic spirit of the times" and the demands of the public.

When the masses are unable to right their wrongs, the "gods," as simple, artless, public instinct not wrongly believes, or biological and psycho-physical nature-forces, as science would call them, come to their help. The consequences of too great misbehaviour on the part of the ruling classes are the appearance of infectious, contagious and epidemic diseases, the increase of teratological births, the multiplication of congenital idiots, and of cases of insanity, or the spread of sterility,¹ which involve classes and masses alike, and mete out the justice of the Law of Karma to both, making room for new generations with new views and new arrangements of society.

But such violent adjustments are not desirable. Governments, like glass chimneys, are liable to crack, with anarchical consequences of flare-up and smoke which no sane person can approve of—jingoists and navalist-militarists and nationalists being excluded from that category—if the distribution of the heat of power is not steady, equal, equitable, and unobstructed. Therefore we ought to have quiet regulation, if we wish to avoid violent adjustment.

(b) THE URGENCY OF THE NEED

How very urgent the need for such systematic regulation of society, and as a necessary preliminary thereto, of earnest thinking out of, and determining upon, and proclamation of, the best method thereof, may be seen from the press report of another statement of the condition of things made by a prominent English statesman and published in the end of November, 1919, a whole year after the armistice, and five months after the signing of the Peace Treaty.

Mr. Churchill, speaking in London, said that the state of the world at present in no way betokened endurance of peace, except that

¹ *Mahābhārata*, Shānti-parva, Chs. 90 and 91.

the fighters were exhausted. People talked about the world on the morrow of the war as if it had been transported into a higher form. Actually we had been transformed into a sphere lower than before the war. Never before had there been manifested throughout the world more complete callousness and indifference to human life and suffering. Europe was a seething scene of misery and malevolence. This for the time being was not dangerous, merely owing to exhaustion.

But he does not seem to have put forward any idea as to how the danger was to be avoided after "the time being" had elapsed. And so far as Russia is concerned, "the time being" is *non est*; for acute and devastating civil war is going on all this while over its millions of square miles. The Prime Minister of England, quoted before, has said: "The need of the land . . . is spiritual." Another professional politician emphasises this in different language, as above. Another, also quoted before, recommends the study of psychology. A bishop essays to initiate a League of Religions, to supplement the politicians' League of Nations. We have had an international Labour Conference in Washington, U.S.A., but the main matters discussed so far, as reported by the Press, seem to have been only hours of work and wages, and protection of minors from wage-labour.

It is said, no doubt, by those who are in a position to know, that the demand for shorter hours and longer wages, though made primarily for the sake of a sufficiency of necessities and recuperative rest, is dictated also by a growing and spreading wish, among the working classes, for a less coarse life, with more opportunities in it for culture and refinement, and not merely more eating, drinking and making vulgarly merry. But how to satisfy these very right and righteous wishes of Labour of the Hands (or rather Legs, as we should say in the ancient Indian way), in such a manner as not to cause violent disturbance and dislocation of other factors of the total community, which include Labour of the Head and the Arms (or Heart) and the Trunk (or Abdomen), as well as a

number of drones and sharks ; in such a manner as to give to this almost more indispensable Labour of Other Kinds its rightful dues, and also give to the drones and the sharks a good chance of reform, which at least is due to them ; in such a manner as will avoid the terribly drastic and withal very doubtful methods of the French Revolution of the past and the Russian Bolshevism of to-day (methods forced upon the would-be reformers by just this stubborn inertia of the classes with "vested interests" and their refusal to budge from their "settled" position) ; this manner has not been propounded and discussed at all. And the obvious consequence of mere shortening of hours and lengthening of wages, by itself, however right, leads only to the vicious circle mentioned more than once before, of rises in wages followed by rises in prices and taxes over and over again, with blocks and congestions and accumulations of arrears of all kinds, and inability to clear off the national "day's work" each day, superadded to the vicious circle.

Even when socialists of different countries meet here, and meet there, in conferences, no definite and comprehensive scheme of social reconstruction is put forward.

Why do not the politicians "*empanel a jury*" of the "*men of wisdom*" of all the leading nations, practical and experienced philanthropists, spiritually-minded statesmen and politicians respected for their high character as well as admired for their eloquence, great scientists with interests extending beyond their special sciences and including the welfare of the human race in general, liberal-minded priests of all creeds, honoured professors of the human sciences, politics, economics, physiology, medicine, history, sociology, psychology, philosophy—why do they not empanel such a jury, representing the best of the human head and the human heart, and lock them up till they have agreed upon a scheme of social organisation which, being the result of *such* deliberation,

would appeal to *all* the *classes* that make up society, and therefore necessarily to all the nations, as on the face of it sufficiently equitable and reasonable to deserve a trial and be made the subject of an extensive experiment?

(c) PEACEFUL REGULATION

In the meanwhile, the old Indian scheme has been here outlined for the consideration of all who may be earnestly interested in the peaceful, comprehensive and steady regulation of the affairs of the human race as a whole, as against violent adjustments. Its claim to consideration is that, as there is much reason to believe, it *has been actually worked in India*, has even stood the test of time, for a long period, and is even now in operation, though in a very broken and distorted condition. That it has failed to preserve the Indian people from a grievous kind of decay, is not the fault of the scheme but of other causes, which may be discussed later—chief among these causes being *the neglect*, instead of the careful observance, *of the principles of the scheme*.

And the scheme is not more impossible to carry into practice, not even more difficult—nay, once fairly started, it is more easy to keep going—than any of the existing arrangements of society and some of its most widely established institutions, for instance that of marriage.

(d) THE INSTANCE OF THE INSTITUTION OF MARRIAGE

The distinction of Purusha and Prakṛti, Spirit and Matter, is the primal archetype of the difference of the sexes which runs throughout all the kingdoms and all the aspects of Nature. The two are eternally inseparable, eternally dependent upon, eternally craving for, and also eternally opposing and hindering each other. All the joys and all the sorrows,

all the virtues and all the vices, all the rights and all the wrongs, all experiences whatsoever, are summed up in the Mâyâ which creates the illusory appearance of the distinction between the two, and keeps them bound together in inseparable relation. This craving of each of the two factors of the World-process for the other, finds (a never-completed) fulfilment in a great variety of sex and marriage customs in the human kingdom. Animal promiscuity, group marriage, endogamy, exogamy, polyandry, polygyny, freedom before marriage, freedom after marriage, freedom with limitations, experimental or trial marriages, free-love contracts for fixed periods, bacchanalia and orgies in the name of religion, besides customs and practices amongst "savage" tribes which are revoltingly cruel and horrible to the "civilised" man, and other customs and practices, of prostitution and sex-slave traffic, etc., among "civilised" peoples which are unknown to the majority of the "savage" tribes, and are perhaps more cruel and horrible in their consequences of the insidious spread of agonising infectious diseases and of insanity, and their wholesale holocausts, in the great capital towns, of unfortunate women who should have been loved and loving mothers of families—all these the human soul, commixt of Spirit and Matter, has tasted and continues to taste in its fevered restlessness and hunger for experience, hunger for self-feeling in endless ways.

But throughout the tasting of all these things, it holds fast—in theory—to the one good. The highest ideal of the bulk of mankind, civilised as well as "primitive" (*i.e.*, savage not evolved into "civilisation," as distinguished from the "degenerate" savage who is the corrupt remnant of a perished "civilisation"), has been, and is, the monogamous marriage of virgin youth and virgin maid, whose love for each other is equally spiritual and passiona; is as full, by turns, of the deep and pure parental, filial and fraternal feelings and aspects of affection towards each other, as of sex-love proper and its

attendants—the flutter of heart, the love-chases, the delicate, fine-spun sentiments, the poetic and romantic enthusiasms and extravagances, the mystic transports, the passionate exaltations and depressions, the subtle emotions, the fleeting and elusive sensations, the yearnings and pinings and love-sick melancholies, the sudden elations, the pangs of separation, the joys of reunion, the lovers' quarrels and reconciliations, the fights with rivals, the transports of hope and anger, the jealousies, and the floods of faith, without the repeated experience of which, before as well as after the marriage, but *within bounds*, marriage is no marriage, conjugal life is insipid, and, as the English poet, Byron, is reported to have said, "the marriage-bed is the slaughter-house of love". The complete fulfilment of such an ideal is possible only by the universal spread of the necessary intellectual culture and by the regulation and restraint of desires. But in the meanwhile, civilised nations have *recognised* its naturalness and propriety sufficiently to have *enacted laws* in favour of monogamous marriage and against other varieties.

After repeated rebirths, and much experience of departures, "errings," from the ideal, and of their consequences, the human soul will hold fast to it in practice also, as it now does in theory. Then, in truth, each pair will be all men and all women to each other, even as Shiva is all things and forms masculine, and Shakti (here meaning Prakṛti) all things and forms feminine, exhausting between themselves all the normal and the abnormal ways and emotions which are all equally the manifestations of the Supreme Nature. This may be, even literally, to some extent in some far-distant future race, when faculties have become extended, subtler senses have opened out, and even the flesh, like the mind, has become more plastic with the internal stress (like the amoeba, on the one hand, and the star-nebula, on the other), as mouldable as the clothes are to-day, the whole body as changefully and

deliberately expressive of the changing mood as the face of the skilled actor is at this stage of evolution, and as the "imagination"-bodies of the "gods" are said to be by the Purāṇas; and then the life of each pair will be more deliberately poetical and dramatic, and "lawfully" inclusive of all the experiences belonging to the "unlawful" as well as the "lawful" relations, the "stolen" as well as the "tame" joys. But of course the *intensity* of each kind of experience will be diminished. Still later, with further diminution of the individualistic intensity, and the deeper realisation of the mythical, illusory, dramatic and dream-like nature of the world-process, the distinction of the sexes itself may tend to lose its sharpness; and after the condition of each *pair* being self-complete, each *individual* may become self-complete as being in oneself the pair of soul-and-body primarily, and, secondarily, hermaphrodite physically, as some of the scriptures say the human being was and again will be; till the wish for, and the sense of, separateness and individuality become further attenuated, the consciousness more and more expands into and coincides with the (comparatively) cosmic or the solar consciousness, all experiences are simultaneously felt within, as in evening reveries, and the souls become *ḍhyānāhāras*, "feeders on thought and memory," as the works on Yoga name the condition; and then, finally, the desire for complete Sole-ness, One-ness, Solitude, Lone-liness, Kaivalya, utter in-turnedness, arises, and fatigue supervenes, the manifest distinction and the interplay of Spirit and Matter cease, all consequent differentiations return into homogeneity, and the particular world-system we are concerned with goes to sleep in *pralaya*, for the time being.

(e) THE APPLICATION TO OTHER SOCIAL INSTITUTIONS

Even as the case is with sex and marriage, even such is the case with politics and social organisation. There

are very many alternatives, and "isms," and while none of the aspects or constituents of individual and communal human life is or can be wholly abolished under any "ism," any political form of government, any social arrangement, still, under any particular one of the majority of such, some one or other aspect or constituent of life is greatly exaggerated, and the others thrown into the background or allowed to remain undeveloped, though every one of these has its use and purpose and value, when in due proportion.

As in the forms of marriage other than the monogamous, some one of the innumerable aspects of the Attractive-Repulsive Primal Desire or Shakti which connects and binds together Purusha and Prakṛti, the Shakti whose other name is Sex-feeling, is exaggerated unduly beyond others, such is the case with the forms of social structure and political government other than the Organisation of the Human Race suggested by its Elder Seers in the principles of the class-caste system. Even as would be the disorder and disruption of the fundamental domestic department of human life, were the institution of righteous and scientific monogamous marriage absent or abolished, even such has been and is to-day the confusion and ferment in the other departments of life, *all derived from and subserving the domestic, viz., the educational, political, economical, industrial, and mixed and subordinate ones, because of the non-establishment or the dismantling of the institution of righteous and scientific class-caste and life-stage.*

If this institution were established; if human society, in all countries, were reconstructed on the foundation of its scientific psychological principles, with the help of a carefully organised system of national education; if allocations of class-caste, vocations, ambitions, prizes and livelihoods, were made in accordance with the results of tests applied in the course of such education; if provision were made for exceptional changes in the course of life, later on, in correspondence with

any unforeseen change of nature and temperament, or on discovery of initial error ; then surely as near an approach to the reconciliation of individualism and socialism would be made, in the willing and joyful interdependence of all the four classes in social life, as of passional and spiritual loves in the sanctified wedlock of monogamous domestic life. And as all the "changes of mood," needed to make it interesting, may be rung on sex-love *within* such wedlock, by the married pair, with due instruction and skill, as are rung *outside* it—but *with a difference* ; so—with a difference—may all the excitements of all the varieties of other forms of social structure and government be experienced by the Human Race *within* the systematic Social Organisation of the four life-stages and the four class-castes, which already necessarily, though confusedly at present, exist in all nations, be they Republics or Absolute Despotisms or Constitutional Monarchies. The difference would be in intensity, as between actual experience and dramatic acting. It may be noted here that while almost no political *form* of government that is a government at all, and has the right *spirit*, is perhaps wholly incompatible with the fourfold social organisation here advocated, yet a constitutional monarchy, on the hereditary principle, *but with limitations* which will ensure that a *worthy man* of action, *guided by worthy men* of thought, is king, seems the most compatible. The one emotion that has to be guarded against with extra caution, in the case of social organisation as well as marriage, is *jealousy*. If there is ungovernable cause for any serious outbreak of it, then the marriage breaks up ; so have societies been breaking up all along in history, through revolutions and civil wars caused by class-jealousy. Equitable partition of rights and duties, functions and remunerations, is the only safeguard in the case of the latter.

If the Oversoul¹ of the Human Race is surfeited with the taste of the exaggerations above referred to, of special features of life, and their consequent pains and pleasures, it should insist on every human being choosing and holding fast and faithfully by one ambition, one prize, one vocation and one corresponding form of livelihood, as it does on one person espousing only one other person for at least the period of this one life on earth. Of course, there are many failures and many aberrations; and the ideal can never be made real. Even if *an* ideal may be and is approached, *the* ideal is always transforming itself into an ever-receding, finer, higher, subtler one. But it is enough, it is much, that its recognition makes for upward aspiration and perpetual striving. Such ideal is the very “dharma” of humanity (*dhr*, to hold), the inherent “law” of its being, the “religion” of its nature (*legere, ligare*, to gather or bind together), which “holds together” its constituent elements and makes them “humanity”. As the archetypal penultimate duality of Father-Spirit and Holy Ghost or Mother-Matter, sets the ideal and the law of monogamous marriage for all the “Sons (and Daughters),” even so the archetypal fact of the three aspects and functions of the conscious-mind-plasm (as a fourth) sets the law and the ideal of a fourfold class-division and functional organisation of society and a fourfold time-division and work-organisation of the individual life for all human beings and communities of such—*so long as* human beings are psychically and physically shaped as they are, with cognitive organs mainly in the head, action mainly in the hands, desire-manifestations and effects mainly in the trunk, and support and movement of the whole structure in the legs. When the shape of the human

¹ For detailed treatment of the views as to the Oversoul, the individual soul, etc., and the existence of subtler worlds and planes of matter and their interworking with the physical world, and the bearing of such views upon “practical politics,” see the other works by the present writer, referred to in previous foot-notes. It is enough to say here that without psychic continuity of some kind, it is difficult to understand patriotism, humanism, etc., or even an individual’s planning for the future.

body and the quality of its constituents change, then other and corresponding forms of social organisation may become more appropriate.

Cognition, desire, action and general life-feeling ; the sensation-continuum, the affective tone, the volitional tension, and general consciousness ; the ambitions for honour, for power, for wealth, and the general wish for sport and pastime ; these are, by predominance, divided between as many different types, groups or classes of human beings, even though all are always present in each ; and in each individual they prevail, turn by turn, in rotation, during successive portions of the lifetime as smaller cycles within a large one. If such be the *ḍharma*, the law of man's nature, God-made law, why should not the *ḍharma*, the law of man's making, man-made law, the product of legislative Acts, be in accord ? So only will the two laws merge into one and become *Sanāṭana Vaidika Ḍharma*, Eternal Scientific Law-and-Religion, Code of Life, Socio-Religious-Polity, Fundamental Culture and Civilisation, Ordered Liberty, Duty of Man, Higher Socialism including the best in all other ideals and traditions—or however else it may please us to name the scheme.

Public recognition, the glad and intelligent assent of the majority given to the counsel of wise, experienced, loved and trusted and honoured elders, which recognition is verily the voice of the Universal God, the Oversoul residing within the hearts of the "public" which It inspires and interlinks and holds all within Itself—such recognition, resulting in custom or legislation supported thereby, sanctifies and consecrates the natural craving of man and woman for each other as helpmates into holy, *i.e.*, "whole" and "heal-th"-ful wedlock. Similar recognition and regulation by legislation can transform the natural craving of human beings for the good things of life into righteous and healthful social law and organisation.

To bring about such public recognition, appropriate and widespread education is necessary, education of public opinion, beginning in school and college and kept up by the daily press. "Culture," which etymologically means *preparation* of soil for seed, has come to mean the *result* of such preparation of the soil of the human mind in characteristic ways of thinking, feeling and acting. Education, by precept and example, is the essence of such preparation. Once the ways of thinking followed by the "ancient wisdom" of the Manu are intellectually accepted, if accepted at all, the ways of feeling and acting will develop and follow more and more fully. Then, gradually, human society will learn to work out its destiny by *impulsion from within* each individual, rather than by *compulsion* of him *from without*, because of the gentle but pervasive force of an inner, instilled and widespread "culture" and "religion" rather than because of the artificial might and terror of an outer and imposed law which is ever sought to be and is often successfully evaded.

The earthly ruler teaches the outwardly wicked and the sinful how to behave rightly, by punishing and restraining their physical bodies in various ways; Yama, the "son of the all-seeing, all-enfolding, all-moving Sun," ruler of the world of the departed human souls, which is situate between the terrene plane and the solar heaven-world, teaches the inwardly sinning who succeed in concealing their crimes on earth, by punishing their psychical bodies through their own conscience and imagination; but the Self itself is the teacher, the ruler, the controller, the unfailing guide from within, of those who have seen the Self and realised Its universal pervasion.¹

Man-made law, sovereign-uttered command, with its sanction in the physical force of the policeman's truncheon

¹ आत्मा ह्यात्मवतां शास्ता राजा शास्ता दुरात्मनाम् ।

अतःप्रच्छन्नपापानां शास्ता वैवस्वतो यमः ॥ *Mahābhārata*, Viṣṇu-prajāgara-parva.

Another reading is गुरुआत्मवतां, "The *preceptor* is the governor of the Self-possessed, those who possess the Self and are possessed by the Self"; the implication is that *right education* (unless indeed the pupil is made of hopelessly intractable stuff) does more than the police and the armies; if given in an atmosphere pervaded by the sense of the Immanence of the Universal Spirit and the consequent Brotherhood of Man, it makes gentle-men and gentle-women, *dvi-ja-s*, who do unto others as they would be done by because they know that the others are in essence the same as themselves. Right education is the very foundation of all true civilisation.

and the soldier's gun; creed-made law, revelational authority, sanctioned by the terrors of the other world (as much a fact as this)—these will be replaced, these ought to be replaced, by the law made by the Inner Spirit of all, and sanctioned by the transfiguration of the individual's nature from prevailing egoism to prevailing altruism, by the impossibility of acting otherwise than righteously, for the souls that have passed through the second birth that is given by proper education and so have become regenerate.

And in a community in which the "ancient wisdom" is honoured and put into practice, more than three-fourths of the body politic, the head, the hands, and the heart or trunk, would all be *divi-ja-s*, thus "re-generate". In such a community, widespread altruism would achieve with ease for the whole, what the prevailing egoism of the current ways, professing to work for the whole nation but in reality working for itself and at most for a class, fails to secure either for the whole or even for itself with satisfaction. Every "*brāhmaṇa*"-home would be a school or a college, every collection of such homes would be a university, residential and yet often within easy reach of the parental homes, supported by an intimately friendly public and supplied by generous benefactors, or by the State, with all requirements for maintaining the pupils, for giving to each boy and girl pupil suitable cultural as well as vocational education, and for advancing and spreading knowledge; every "*kṣhatṛiya*"-house would be a vigilant and able police-station and soldier's reserve; every "*vaishya*"-home would be an orphanage, an almshouse and an asylum for the poor and the infirm; and all three kinds of homes would support adequate numbers of workmen. The jealous struggle for individual self-existence would diminish in intensity; the *alliance* for communal and social, and therefore also individual *existence*, or the emulous "struggle for the existence of others" and of all, would increase in volume; the

gentler emotions of sympathy, in its many forms, between all the members of society, such as would be approved of by a Buddha who meant by Nirvāṇa not the extinction of the Universal Self but the suppression of the separate self, would more and more replace the more restless and aggressive emotions that are associated with struggle and display of strength; the stiffness and strain and stress of the existing educational systems, the enormous drain and waste of vast standing armaments, the evils of excessive machinery; of too many huge factories, of forced labour and forced production, would give way increasingly to more elastic and eagerly co-operative arrangements with more humane feeling in them; science and art would become more constructive, beautiful, idealistic and idyllic, and less destructive and realistic, without losing depth of knowledge and of emotion; civilisation as a whole would become more free from blood and alcohol, the incessant grind of men and machinery, the perpetual slaughter of animals, and the perennial massacres of human beings; it would tend to recover everywhere the self-completeness and peacefulness of its agricultural and pastoral form, while preserving the best features of its mechanical form; communion with the beautiful aspects and the beneficent forces of Nature would become a more common feature of daily life; there would be more joy taken in adding to public possessions for the use and satisfaction of all, than to private property for the uneasy use of one and the jealousy of many; some of the worst problems of modern life would largely disappear; and individualism and nationalism attain Nirvāṇa in the higher socialism, the Confederation of the World, the League of all the Classes of all Nations and all Religions.

It is true that some of the peculiar gains of the current schemes or no-schemes of social life may be lost with their pains; and it is also likely that, by and by, some peculiar pains may develop in connection with the gains of the ancient

scheme here suggested for re-adoption, on a higher level, if possible. But then it is always a case of choosing between alternatives. We cannot have everything. If we are not yet tired of the present ways, we must obviously continue in them. If we are, then we may take the assurance to ourselves that the new pains will not be felt for a long time to come, and that when they do come they will be more negative and less positive, of the nature of a diminution of interest in life, generally, rather than of violent defeat of any interest particularly.

In the meanwhile, interpreting the verses of the Upanishat and the *Gītā* in connection with our present purpose, we may confidently take to our hearts the faith that with the diffusion of Brahma-vidyā and Ātma-vidyā, all-unifying and illuminating Metaphysic and Psychology, and with their practical application to human affairs, “all human beings will become dear to each for the sake of the Great Self common to all,” the faith that “when each struggles to snatch food for himself only, then all suffer from sin and miseries alike; whereas if each thinks only to content himself with the remains of sacrifice, then all prosper equally and have the virtues and joys of mutual goodwill besides. Neither in this world, nor in the others, is there any happiness for the selfish and the unsacrificing. Only they who desire to taste the remains of sacrifice, sacrifice for the sake of others, the taste whereof is as that of the ambrosia of the immortals—for immortality is only in the realisation of the Common Self which makes sacrifice for others possible and necessary—only they attain to the joy, the perfection, and the Peace of the Eternal.”¹

¹ आत्मनस्तु कामाय सर्वं वै प्रियं भवति । *Chhāndogya*.

यज्ञशिष्टाशिनः संतो मुच्यन्ते सर्वकिल्बिषैः ।

भुञ्जते ते त्वघं पापा ये पचन्त्यात्मकारणात् ॥

यज्ञशिष्टाश्रितभुजो यांति ब्रह्म सनातनम् ।

नायं लोकोऽस्त्ययज्ञस्य कुतोऽन्यः कुरुत्तम ॥ *Gītā*, iii, 13; iv, 31.

VII

SUMMARY, *MODUS OPERANDI*, AND CONCLUSION

To quote once more the brave words (which are certainly true, though some are doubtful of the intention behind them) of England's present energetic and brilliant Prime Minister, as typical of how at least one section of men are thinking in the West—men who are not mere dreamers and idealists but most prominent and eminent and successful and practical men of action; in a message to the people of Great Britain, dated 14th September, 1919, Mr. Lloyd George said: "If we renew the lease of the old world, scarred by slums and disgraced by sweating, where side by side with want is waste of inexhaustible riches of the earth, we shall betray the heroic dead and shall be guilty of the basest perfidy which ever blackened the people's fame. The old world must and will come to an end." Again, in a New Year's Message, dated 28th December, 1919, "From the Premiers of the British Commonwealth to the Fellow-citizens of the British Empire," Mr. Lloyd George, heading the Premiers, says: "In the recognition of the Fatherhood of God and the divine purpose of the world which is central to the message of Christianity, will be discovered the ultimate foundation for the reconstruction of ordered, harmonious life for all men, as that recognition could only come as an act of free consent on the part of individual men everywhere." The press-report goes on to say: "The message appeals to men of goodwill to consider the validity of the spiritual forces which are the one hope for a permanent foundation of world-peace."

In these words we have the resolve, by thorough men of action, that the old world must be replaced by a new and better; and the recognition, by those same men, that society can be beneficently reconstructed only on the basis of

spiritual forces and facts ; that, in short, politics must be spiritualised.

The Science of the Infinite Spirit, *Brahma-vidyā*, Metaphysic in the full sense, is the only science which will tell us what the Nature of God and Man is, and what the divine purpose of the world is ; it alone can reconcile all particular religions—Christianity and Islām, Buddhism and the Jewish Faith, Zoroastrianism and Shintoism, that which is called Hindūism, and all others, from the most elementary fetish-worship to the most advanced, abstract meditation—by explaining the common principles that constitute Universal Religion and underlie all particular religions ; it alone can tell us what the Final Cause is, in terms which will synthesise all views, however opposed ; it alone can tell us what and why human and other life is, and what the ends, the purposes, the aims and objects, of our life are, in the light of which alone can any construction or reconstruction of society be made satisfactorily. In the next place, the Science of the Individualised Spirit, *Adhyātma-vidyā*, Psychology in the full sense, is the science which will tell us what the spiritual forces, *i.e.*, psychical laws and facts, are, which should govern the planning of the details of the construction, to ensure the peaceful and prosperous working together of all the parts without jar and friction.

The ends of life are (a) lawful enjoyments here, and (b) the bliss of salvation hereafter.

These can be attained by every individual, only by means of a proper social organisation.

Organisation means division of work and workers, functions and organs, all governed and guided by a common, co-ordinating purpose.

The common purpose governing all the organs of a social organisation is the welfare of the human beings included therein, *i.e.*, the attainment by each one, as far as may be, of the dual purpose of life.

The division of work and workers, etc., recommended by Ancient Psychology is as below.

The four main natural types of human beings are (1) men and women "of thought," (2) "of action," (3) "of desire," and (4) "of undifferentiated, unskilled service". Their corresponding functions and vocations are (1) intellectual, gathering and spreading knowledge, ascertaining and recording facts, giving advice, (2) administrative, putting the knowledge into action, carrying out the advice in practice, mainly for purposes of defence and offence, gathering the means of, and spreading, protection, (3) commercial, gathering and spreading the means of nourishment and comfort, (4) industrial, supplying help and service to all the others, as required by them. The corresponding ambitions are for, and the rewards or prizes are, (1) honour, (2) power, (3) wealth, and (4) play and amusement. The corresponding means of living, to ensure sufficiency of necessities and minimum comforts, healthy and suitable food, clothes, housing, etc., to each and all, are (1) honoraria, State-grants, subsidies, endowments, benefactions, (2) perquisites, land-rents, State-salaries, (3) profits of trade and manufactures, financial business, agricultural and pastoral industries, distribution of products, (4) wages.

The corresponding main functions or duties of the State, the organised community of individuals, are (1) the (ministrant) duty of promotion of the giving of suitable cultural as well as vocational education to every one who is at all educable (it being remembered that education is not mere mind-information, but, even more, emotion-regulation which is the essence of soul-culture, not mere literacy but, even more, good manners and good feelings, not mere ability to read and write and do certain kinds of vocational work and produce works of skill and art, but, even more, ability to get on with others and produce goodwill all round; and that even the "unskilled" labourer is amenable to, and would do his "unskilled" work

the better for, a little appropriate disciplining and teaching how to do it), (2) the (constituent) duty of protection, (3) the (ministrant) duty of promotion of agriculture, trade and commerce, and bread-winning, wealth-producing and beauty-enhancing industries and occupations of all sorts, and thereby, the assurance of necessities and minimum comforts to each individual and of great public possessions to the community, and (4) the (ministrant) duty of promotion of organisation of labour. The corresponding powers are (1) spiritual (-legislative-civil) power or science, (2) temporal (-executive-military) power or valour, (3) finance-power, and (4) labour-power. The corresponding "estates of the realm" are (1) the priests-scientists, (2) the office-bearers, (3) the tradesmen, (4) the workmen. The corresponding main departments of national organisation are (1) the educational, including the religious, the æsthetic, the sanitary or medical, the judicial, the legislative, etc., (2) the political, including the military, the police, land, sea and air routes of communication and traffic, post and telegraph, etc., (3) the economical, including agriculture, domestic animals, mines and quarries, forests, fisheries, manufactures and commerce, etc., (4) the industrial, permeating the three others. All the factors of all these quartets are inseparably interwoven with each other, but are distinguishable, even as the various anatomical and physiological tissues and systems of the human body. Finally, there are the four life-stages of (1) student, (2) householder, (3) publicist, and (4) anchorite; the corresponding duties of which are (1) learning, (2) bread-winning, (3) unremunerated and disinterested public work, and (4) philanthropic meditation on the Universal Spirit.

The key-principles are that (1) honour, power, wealth, and amusement should be partitioned, and that (2) learners should not be earners¹ at the same time, nor earners legislators and heads of public departments.

¹ Mr. H. Fisher, Minister for Education in England, seems to have been laying much needed stress on this point, recently.

The systematic regulation of these correspondences and life-stages, primarily by means of widespread education and pressure of scientific opinion, and secondarily by legislation, is the means of gradually establishing or re-establishing the stable yet elastic social organisation that humanity needs for achieving a balance of power between the worldly and unworldly interests of each individual human life¹ and between the class-castes that make up the social whole,² thereby converting their internecine conflict into prosperous co-operation.

In such a scheme of society, the "general profession" of men, as such, would be "bread-winning" outside the home, in one of the vocations indicated; and the "general profession" of women, as such, would be "house-management," "house-keeping," in corresponding homes. There would be exceptions to the rule, as always. Both these "general professions" would be regarded as equally dignified and equally indispensable. There would be perfect equality of status between men and women as such, without identity of occupation. The relaxations, hobbies, enjoyments, and publicism of wife and husband would be common as far as possible.

About the fiftieth year of life, if a competence has been secured, or maintenance assured otherwise, as it ought to be, persons would, as far as possible, cease to work for cash return. They would begin to do public work without remuneration. Legislators would be almost exclusively drawn from this class; also the heads, the chief guides and operators, the advisers, of State-departments and public institutions, *e.g.*, chairmen and members of municipal and other local councils, senators of universities, senior managers of schools and colleges, senior directors of sanitation, hospitals, industrial and

¹ Āshrama-dharma.

² Varṇa-dharma.

other banks, emporia, agriculture, land, sea and air traffic, the defensive organisation. They would be chosen by election, under rules regarding the qualifications of electors and electees, and their remuneration would be more and more honour or power, as the case may be, and not wealth. In this way the purity and disinterested philanthropy of public work would be secured and "self-determination" by *the true higher self* of the community and not by its lower self, be assured.

If the life has been lived fairly, cleanly and healthily, as it would in the favourable atmosphere of such a social organisation, such public workers would be able to do their work—mostly of guidance and advice—quite well for ten, fifteen, twenty years, or more. Sages of science, elder statesmen and defenders of the people, beneficent kings of finance, and leaders of labour,¹ full of physical and mental stamina, working away vigorously for long after the scriptural span of life, rare, though not absent, in the past and present history of nations, would become fairly common, with the lessened strain and wear and tear. And after exhausting this part of their life, they would take their well-earned crown of rest for their remaining years in this world, in peaceful contemplation of the perpetual miracle and Māyā of the universe, and for much longer periods in the life hereafter.

In the word "promotion," or its equivalents and allies, such as encouraging, facilitating, subsidising, etc. (as contradistinguished from enforcement), will be found the reconciliation of the opposed views of State-control or group-control, on the one hand, and individual initiative and freedom, on the other; reconciliation by the avoidance of over-government and fatally uniform regimentation, on the one hand, and of the equally fatal waste of excessive struggle between individuals and unchecked abuse of power, on the other.

¹ "The workman who has crossed his ninetieth year shall rank with the highest and the most honoured in the land."—*Manu*, ii, 137.

The principal means of bringing about such a state of things is the thorough organisation of national education. “. . . When Belief waxes uncertain, Practice too becomes unsound, and errors, injustices and miseries everywhere more and more prevail, [and in this fact] we shall see material enough for revolution. At all turns, a man who will *do* faithfully, needs to *believe* firmly.”¹ The *Belief* of the nations has therefore to be reshaped. The Practice will follow; the new organisation will come of itself then. “Union, organisation, spiritual and material, a far nobler than any Popedom or Feudalism in their truest days, I never doubt, is coming for the world; sure to come. *But*—on Fact alone, not on Semblance and *Simulacrum*, will it be able either to come, or to stand when come. With union grounded on falsehood, and ordering us to speak and act lies, we will not have anything to do.”² Great characteristic cultures and civilisations have generally followed great surges of faith, of belief, the foundings of new religions—Buddhism, Christianity, Islām, which have all, in their origins, been reforms of older degenerated and corrupted Faiths—and they have decayed or are decaying with the decay of the Faiths which they were inspired by. Catholicism and feudalism decayed when, by excess, papacy became a falsehood. Protestantism and mechanico-industrial militarist commercialism are decaying by internecine warfare when, by excess of the matter-aspect, science has become a half-truth, a falsehood, having lost sight of the vitally important facts of the Unity and Continuity of Conscious Life and the Brotherhood of Man.

These *facts* of Metaphysic and Psychology—sciences more exact and more firmly founded than mathematics, facts more clearly and intimately provable than, and as teachable as, lines and numbers—have to be restored to science for the new union and organisation to become possible.

In the U.S.A. many “utopian” experiments in social organisation are being actually worked to-day, and some with

¹ Carlyle, *On Heroes*, “The Hero as Priest”; see also “The Hero as Man of Letters”.

² *Ibid.*

great success, *e.g.*, that of the Mormon community. But in the case of most of these, it seems, the success is achieved by an autocracy of benevolent despotism, based on a strict sectarian *credo*, which is a matter of arbitrary, unquestioning, unreasoning, personal faith, and is therefore not possible for all to subscribe to, as the elementary truths of mathematics are possible; also, the conditions of life in these societies are not all-comprehensive; they do not provide scope for all tastes and temperaments, which have to be provided for—though with regulation—by a scheme which would embrace the whole human race. “It takes all kinds to make a world.”

The ancient scheme, here outlined in modern terms, is based, not on any arbitrary sectarian *credo*, but on the laws and facts of Metaphysical and Psychological Science, which are teachable like those of any other recognised science; and the scheme is all-comprehensive, all-synthesising, with an appropriate time and place and circumstance for every one and every thing. *Loka sangraha*, world-synthesis, utilitarianism in its highest form, the greatest (possible) happiness (when psychical or superphysical conditions are taken with the physical into consideration) of the greatest number (*i.e.*, all)—is its key-note. Also, it seeks to work more by the force of an inner culture and less by external law; by means of the educationist-brāhmaṇa (the true *character*-brāhmaṇa, to be found, though to-day rarely, in *all nations and countries*,¹ and not the nominal *birth*-brāhmaṇa confining himself to India) much more than by means of the kṣhaṭṭriya-policeman-soldier (here, again, the true *character*-kṣhaṭṭriya, and not the nominal *birth*-kṣhaṭṭriya); though it does not by any means neglect or despise the (defensive) kṣhaṭṭriya-element, as China seems to have done.

Such inner culture can be spread widely and imparted on a national scale only by the thorough organisation of national Education, as said before. For the purposes of this, the *heredity* of each child should be treated as an indicator of

¹ See *Manu*, x, 4, and ii, 20.

possibilities and a basis to begin its education on, and its *spontaneous variation*, later on, in general or technical school or college, as the decider, to end education with; tests to ascertain the spontaneous variation and vocational aptitude should be made from time to time, in carefully planned, scientific ways; and preliminary "assignments of class-caste," that is to say, certificates of vocational aptitude, should be made and given, at the end of the education, in accordance with the results of these tests, and with the statement of his own chief heart's desire or ambition by each pupil.

The "advanced" nations, with the solitary exception of the U.S.A., have now been spending, for many decades, even apart from the conditions of actual war-time (the awful waste during which has been mentioned in the first section), more than half their State-revenues and State-energies on the kshaṭtriya-department of their work, the compelling and fighting function, and, there too, more on its offensive than its defensive aspect. States ought to make an *at least equal division* of their revenues and energies between their four main functions and duties, (1) the benevolent, paternal "brāhmaṇa"-function of *education*, (2) the heroic, fraternal "kshaṭtriya"-function of *protection*, (3) the tender, maternal "vaishya"-function of *nourishment* of the body with food and of the soul with art and beauty, and (4) the affectionate, filial "shūdra"-function of *service*.

While equal division of care and attention between these four is indispensable always, in the beginning of the transition to the New Time and New World, and in order to expedite that transition and make it successful, it is desirable to concentrate on the organisation of *Education* as single-mindedly as has been done in the last decade on *Offence and Defence*; and the economical, and then the industrial or labour, organisations should be attended to in the next degree. The details of all these should be worked out by international assemblies of humanist (and not nationalist) philanthropic specialists and elders. The New Generation should be brought up in the

New Belief, and so predisposed to the New Practice. If this is done, there is no reason why the "Utopia" should not be realised by the New Generation. Japan passed at one bound, in the lifetime of a single generation, a short thirty years at the end of the nineteenth century after Christ, from typical mediævalism into the most up-to-date modernism—*all by dint of wise and far-sighted self-sacrifice* of the older generation (not sufficiently far-sighted perhaps, but yet indispensable so far as it went, as a necessary first practical step), *and of systematic, organised national education* of the younger generation. There is no reason why all the nations should not advance, by similar means, in as short a space of time, from this modernism, proved so defective by the war and its *sequelæ*, to the Higher Socialism of the Organisation of the Whole Human Race, livingly inspired with the breath of true spiritual liberty with material order, inner equality with outer difference, fraternity with recognition of older and younger; inspired thus by Brahma-vidyā, the Science of the Infinite Spirit, wherein is no doubt or fear, no perplexity or strife or sorrow, wherein is lasting Peace and deathless Happiness.

Bhagavan Das



NOTE.—I earnestly invite critical questions from readers who may be interested in the suggestions put forward in this series of articles. They would give me an opportunity of making the thoughts clearer to myself and possibly to the readers, and help to show whether the suggestions are or are not practical.

Address :

"Sevāshrama," Sagra,
Benares, India.



A FAMOUS WOMAN-PREACHER

By FRANCES ADNEY

THE career of Julia Ward Howe, American poet, philanthropist and reformer, may throw a light on the present and the inevitable future discussion of the fitness of women for pulpit ministry. Known throughout the world by her immortal *Battle-Hymn of the Republic*, Mrs. Howe is our first woman-preacher of note. She formed the Woman's Ministerial Association and was President of that organisation until her death.

America has had a goodly number of female preachers. That the phenomenon was known, although not favourably, in England before the present century, is attested by Dr. Johnson's remark to Boswell, apropos of the feat of a dog walking on its hind legs: "It is not well done, no sir, no sir! Like a woman preaching, the wonder is that it is done at all."

Under old conditions, it was indeed strange that women should have either the ability or the courage to speak in public; and, even yet, with all our laudable educational changes, it is not apparent that men are in a hurry to help to create professions for women, or even to open the learned professions to them. Unfortunately, Mrs. Howe's words, written in 1871, still in some measure fit the situation :

You men by your vice and selfishness have created for women a hideous profession, whose ranks you recruit from the unprotected, the innocent, the ignorant. This is the only profession, so far as I know, that man has created for women.

We will create professions for ourselves if you will allow us opportunity, and deal as fairly with the female infant as with the male. Where, in this respect, do we find your gratitude? We instruct your early years. You keep instruction from our later ones.

Nineteen-nineteen was Julia Ward Howe's centenary; and, for that reason, as well as for the sake of understanding her work better, a swift glance backward may be taken.

A strange and powerful, almost a contradictory set of influences, played upon the infancy and youth, even upon the womanhood of Mrs. Howe. Her people, prim and prayerful, frightfully cramped at times by old, outworn, tattered beliefs, were on other occasions scornful of precedent and sturdily independent. There was remarkable expansion in some directions and painful retrenchments, almost imprisonments, in others. A few concrete examples will serve to illustrate a mass of complex forces.

A cousin, who profoundly influenced her, used to say: "Julia, do not permit yourself to grow old. Whenever you feel that you *cannot* do a thing, *get up and do it!*" This same relative, a fond and pious mother, used to pray over her only son, after he had committed a misdemeanour, for so long, that he would cry out: "Mother, it's time to begin whipping!"

Julia Ward's mother died while the child was quite young. The care of the household was divided between a merry and sharp-tongued aunt and the father, Samuel Ward, who made pathetic and rather ineffectual efforts to be both father and mother to his children. This man, capable of strong and independent action, wrote his name large on the commercial history of America, for it was he who saved the honour of the Empire State, New York, after that series of financial disasters which began with Andrew Jackson's refusal to renew the charter of the Bank of the United States. He laboured day and night to enable the banks to renew specie payment, and it was due chiefly to confidence in his integrity and sagacity that the Bank of England sent five million dollars

in gold to America. He died at the early age of fifty-three, having actually received his death warrant from his stupendous activities on behalf of various banks—one of his stipulations being that he should receive no remuneration.

Yet this man, strong and free in the world of affairs, was chained hand and foot with religious prejudice. His daughter might have wealth, unostentatious luxury, a social position second to none in America : yet she was practically imprisoned and not permitted to mingle in the social life of New York because, forsooth, its gaieties seemed to be instigated by the devil himself. She had the best education that the country at that time permitted the female of the species : yet she was forbidden to read Shelley, could have Byron only in slight, selected bits ; and her father cried out against the dreadful possibility of her having read *Faust*. Even religious matters were rigidly supervised ; and she could not hear the fiery sermons of Theodore Parker because her father had observed members of his congregation opening and reading newspapers in their pews before the church service began.

Julia Ward came of fighting as well as of praying stock, her ancestry comprising captains under William of Normandy and Cromwell, as well as revolutionary soldiers and governors in America ; but the natural rebellion of her young heart against parental fetters was tempered by love for her father and a strong sense of duty, and doubtless her possible action was much hampered by the belief in a personal devil, from which error Emerson helped to liberate her. The warrior spirit to which she was heir, prevailed in later life, when she had completely freed herself from the absurd intellectual trammels imposed by her people.

Her marriage to the famous Dr. Howe,¹ a man almost twice her age, opened up vistas of freedom in some directions,

¹ Samuel Gridley Howe, who valiantly aided the Greeks in their war for freedom, and who was a pioneer in the matter of modern Education for the Blind.

while in others, new barriers were interposed. There were voyages abroad, her first babe being born in Rome, and there were stimulating associations with notable people of many classes; but also there were ever-increasing domestic cares and serious financial restrictions. Her husband's salary was never large, and her father's fortune was practically lost to her through the indiscriminating judgment of a relative. Then financial curtailment really furnished a spur for added achievement; and the domestic duties had ever a sunny or silvery side, for she was a loyally devoted wife and a splendidly successful mother. The only actually injurious fetter imposed by her marriage was the bitter opposition of husband and family to her desire to speak in public.

A poet she had been practically from infancy, nursery episodes and animal tragedies being the almost constant occasions for "little verses". When the children were taken one day for a walk, her younger sister, pointing to a blot in the road, lisped: "Squashed toad, dear. Little verse, please," illustrating the prevailing tendency. In her mature years, when she had written a poem for an occasion (the celebration of William Cullen Bryant's seventieth birthday, or something similar), no one saw any impropriety in her public recital of her production, which, indeed, was usually attended by enthusiastic applause; but a public reading of her philosophic essays was, for some reason fathomable only by masculine intellect, a widely, if not a scandalously, different matter.

Charles Sumner, a Senator of Civil War fame (who had rendered valiant service toward the emancipation of our slaves), joined Mrs. Howe's husband and friends in an opposition which was sometimes more than passive, for Sumner did all he could to prevent her first public lectures in Washington. These lectures, given in Washington, and in response to an inner urge which criticism could not quell, were only very mildly successful; and for many years she

confined herself to "parlour readings" of her essays in philosophy, although Emerson and a few others boldly approved her public lectures.

It was during the Civil War that the *Battle-Hymn of the Republic* was written, the occasion being best described by her daughters¹ :

In the autumn of 1861 she went to Washington . . . She longed to help in some way, but felt there was nothing she could do—except make lint, which we were all doing.

"I could not leave my nursery to follow the march of our armies, neither had I the practical deftness which the preparing and packing of sanitary stores demanded. Something seemed to say to me: You cannot help anyone; you have nothing to give, and there is nothing for you to do. Yet, because of my sincere desire, a word was given me to say, which did strengthen the hearts of those who fought in the field and of those who languished in the prison."

Returning from a review of troops near Washington, her carriage was surrounded and delayed by the marching regiments; and she and her companions sang, to beguile the tedium of the way, the war songs which every one was singing in those days, among them :

John Brown's body lies a-mouldering in the grave :

His soul goes marching on!

"Mrs. Howe," said James Freeman Clarke, "why do you not write some good words for that stirring tune?"

"I have often wished to do so," she replied.

Waking in the grey of the next morning, as she lay waiting for the dawn, the word came to her :

Mine eyes have seen the coming of the glory of the Lord.

She lay perfectly still. Line by line, stanza by stanza, the words came sweeping on with the rhythm of marching feet, pauseless, resistless. She saw the long lines swinging into place before her eyes, heard the voice of the nation speaking through her lips. She waited till the voice was silent, till the last line ended; then sprang from bed and, groping for pen and paper, scrawled in the grey twilight the *Battle-Hymn of the Republic*. She was used to writing thus; verses often came to her at night, and must be scribbled in the dark for fear of waking the baby; she crept back to bed, and as she fell asleep she said to herself: "I like this better than most things I have written." In the morning, while recalling the incident, she found she had forgotten the words.

¹ *Julia Ward Howe, a Biography*, by Laura E. Richards and Maud Howe Elliott.

This hymn, received clairaudiently, was "sung, chanted, recited, and used in exhortation and prayer on the eve of battles. It was printed in newspapers, army prayer books, on broadsides; it was the word of the hour, and the Union armies marched to its swing".

Out of the suffering of the Civil War sprang a new phase of development for Mrs. Howe. Hitherto her life had been domestic, social, studious. Her chief relationship with the public had been through her pen. She now felt that she had a fuller, deeper message to give, and she sensed the need of a personal contact with her audience. It was a deep, strong impulse to speak—the bidding, she believed, of an inner guide who would not be permanently denied. She determined to "take her dictation from within and above". There is a significant entry in her Diary (May 31, 1865) in reference to a Church Conference, where she had heard tolerable speaking but nothing of special value or importance:

I really suffered last evening from the crowd of things which I wished to say, and which, at one word of command, would have flashed into life and, I think, into eloquence. It is by a fine use of natural logic that the Quaker denomination allows women to speak, under the pressure of religious conviction. "In Christ Jesus there is neither male nor female" is a good sentence. Paul did not carry this out in his church discipline, yet, one sees, he felt it in his religious contemplation. I feel that a woman's whole moral responsibility is lowered by the fact that she must never obey a transcendent command of conscience. Man can give her nothing to take the place of this. It is the *divine* right of the human soul.

But even more difficult was it to keep silent when, as too often happened, she heard from the pulpit weak, sentimental and illiterate nonsense. The consummation of her desire to preach was brought about rather gradually. Requests came with increasing frequency for benefit readings in public for the purpose of raising funds to start a library, to help the Cretans, to build a Civil War monument, etc., which wore the family opposition a little thin. She was appointed a delegate to a Boston Conference of Protestant Churches. Later, she was

asked to speak in the Unitarian Church, but not, as it were, from the pulpit. It is somewhat singular that her first actual preaching¹ was done in London, where she hired the Freemason's Tavern for five or six successive Sundays. This was in the spring of 1872, when she went to England, hoping to hold a Woman's Peace Congress, and to found and foster *A Woman's Apostolate of Peace*. These particular objects were not then fulfilled. Of her preaching she wrote :

My procedure was very simple—a prayer, the reading of a hymn, and a discourse from a Scripture text . . . The attendance was very good throughout, and I cherished the hope that I had sown some seed which would bear fruit hereafter.

Her work for the liberation of women, and for the cause of International Peace, were almost simultaneously undertaken. As she had stood more than once in a gallery of French paintings before the full-length portrait of the then Emperor (Napoleon III), she had looked with distaste into the face, which seemed to say : “I have succeeded. What has anyone to say about it ?” She pondered the slow movements of Justice during the Franco-Prussian War. In her *Reminiscences* she said :

As I was revolving these matters in my mind while the war was still in progress, I was visited by a sudden feeling of the cruel and unnecessary character of the contest. It seemed to me a return to barbarism, the issue having been one which might easily have been settled without bloodshed. The question forced itself upon me : “Why do not the mothers of mankind interfere in these matters, to prevent the waste of that human life of which they alone bear and know the cost ? . . . The august dignity of motherhood and its terrible responsibilities now appeared to me in a new aspect, and I could think of no better way of expressing my sense of these than that of sending forth an appeal to womanhood throughout the world, which I then and there composed.

That appeal was dated Boston, 1870. One paragraph, which we take space to quote, serves to show her eloquence :

Arise, then, Christian women of this day ! Arise, all women who have hearts, whether your baptism be of water or of tears ! Say firmly : “We will not have great questions decided by irrelevant

¹ With two unimportant exceptions.

agencies. Our husbands shall not come to us, reeking with carnage, for caresses and applause. Our sons shall not be taken from us to unlearn all that we have been able to teach them of charity, mercy and patience. We, women of one country, will be too tender of those of another country, to allow our sons to be trained to injure theirs." From the bosom of the devastated earth a voice goes up with our own. It says: "Disarm, disarm! The sword of murder is not the balance of justice." Blood does not wipe out dishonour, nor violence indicate possession. As men have often forsaken the plough and the anvil at the summons of war, let women now leave all that may be left of home for a great and earnest day of counsel.

This appeal, translated into French, Spanish, Italian, German and Swedish, was sent far and wide. In December of that year an important meeting was called, looking toward a World's Congress of Women on behalf of International Peace. In her opening address Mrs. Howe said :

I repeat my call and cry to women. Let it pierce through dirt and rags—let it pierce through velvet and cashmere. It is the call of humanity. It says: "Help others and you help yourselves."

Let women seize and bear about the prophetic word of the hour, and that word becomes flesh and dwells among men. This rapturous task of hope, this perpetual evangel of good news, is the woman's special business, if she only knew it.

Now, at the present moment, when apparently the League of Nations without disarmament must ultimately come to grief, it is well that women should reiterate Julia Ward Howe's words. She herself was not permitted to speak at the French Peace Congress, whither she had gone in 1872 as an American delegate. She presented her credentials, asked leave to speak, and was told "with some embarrassment" that she might speak to the officers of the society after the public meeting had adjourned. Returning to London she attended as American delegate one of the great Prison Reform meetings of the era. At the sight of some of the poverty of the London streets, she made this resolve: "God helping me, my luxury henceforth shall be to minister to human misery."

Mrs. Howe worked valiantly for the Woman Suffrage Movement when it was at the height of its unpopularity; and she pressed forward the organisation of Women's Clubs

throughout America, ever widening their scope from social and literary to economic and humanitarian ideals. From the first, the Boston Clubs had beneficent power. "When I want anything in Boston remedied," said Edward Everett Hale, "I go down to the New England Woman's Club!"

Mrs. Howe believed that the special faults of women were those incidental to a class which has never been allowed to work out its ideal; and the latter half of her life is inextricably interwoven with the story of the advance of women. She worked for higher education, for prison reform, for the abolition of the death penalty; she aided charitable movements assiduously; she did arduous labour at the New Orleans Exposition in connection with the Woman's Exhibit; and she furthered the World's Congress of Religions at the Columbia Exposition in Chicago, which Mrs. Besant honoured with her presence. Yet, of all her activities, preaching was her best beloved. In 1873, a number of women-ministers having come to Boston to attend the Anniversaries, she issued a call for a Woman-Preachers' Convention. In 1893, speaking of that time, she said:

I find that it is twenty years since I made the first effort to gather in one body the women who intended to devote themselves to ministry. The new liberties of utterance which the discussion of woman suffrage had brought us, seemed at this time not only to invite but to urge upon us a participation in the advocacy of the most vital interests both of the individual and the community. With some of us this advocacy naturally took the form of preaching. Pulpits were offered us on all sides. I am so much of a natural church-woman, I might say an ecclesiast, that I at once began to dream of a church of true womanhood. I felt how much the masculine administration had overridden us women, and I felt how partial and one-sided a view of these matters had been inculcated by men, and handed down by man-revering mothers. Now, I thought, we have got hold of what is really wanting in the Church universal. We need to have the womanly side of religion represented. Without this representation we shall not have the fullness of human thought for the things that most deeply concern it.

An interesting account was given of Mrs. Howe at this Convention of Woman-Preachers by the Reverend Florence

Buck, of Wisconsin. She had been diffidently asked if she would conduct the funeral services of "an honest and upright man who had died of drink, owing to an inherited tendency. They had expected to have it in the undertaker's rooms, but we had it in my own church. It was packed with people of all sorts . . . the Bar-tenders' Union was there in a body . . . It was an opportunity I would not have given up to preach to the President and the Senate of the United States. Next day they said: 'We expected she'd wallop us to hell; but she talked to us like a mother.'"

Mrs. Howe was never regularly ordained, as were many of her woman associates; but she felt herself consecrated to the work; "wherever she was asked to preach, she went as if on wings, feeling this call more sacred than any other"; she preached in all parts of America, from Maine to California, from Minnesota to Louisiana; but she especially esteemed the privilege of carrying the message of hope and goodwill into the prisons. A text chosen especially for prisoners was: "Behold, what manner of love is this, that we should be called the sons of God."

This great woman, who made an extraordinary success of life, was loved and revered as a preacher. At the age of eighty she was introduced in a Unitarian meeting as "Saint Julia," and the entire audience arose when she came forward to speak. A fragment of a sermon written in her eightieth year is an example of the gentle, clear manner of her teaching:

Jesus, alas! is as little understood in doctrine as followed in example. For He has hitherto been like a beautiful figure set to point out a certain way. The people have been so entranced with worshipping the figure that they have neglected to follow the way it indicates.

It was while preparing sermons, or before delivering them, that her flashes of clearest insight came. Her Diary for 1900 records:

Sunday: I had, before the service began, a clear thought that *self* is death, and deliverance from its narrow limitations the truest

emancipation It seems to me one moment of this, which we could perfectly attain, would be an immortal joy.

An illustrious woman, beloved by all classes! In extreme age, as the body failed, her mind grew clearer, the veil was sometimes lifted, and she saw hidden things. May the coming be hastened of the Era of her midnight vision in 1910, a short while before her death. She wished to make of it a millennial poem. In this vision of "a world regenerated by the combined labour and love of men and women," she saw:

Men and women of every clime working to unwrap the evils of society and discover the whole web of vice and misery and apply remedies . . .

There seemed to be a new, a wondrous, ever-permeating light, the glory of which I cannot attempt to put into human words—the light of new-born hope and sympathy—blazing. The source of this light was human endeavour . . .

The men and women, standing side by side, shoulder to shoulder, a common lofty and indomitable purpose lighting every face with a glory not of this earth. All were advancing with one end in view, one foe to trample, one everlasting goal to gain . . .

And then I saw the victory. All of evil was gone from the earth. Misery was blotted out. Mankind was emancipated and ready to march forward in a new Era of human understanding, all-encompassing sympathy, and ever-present help, the Era of perfect love, of peace passing understanding.

Frances Adney



A SONG OF TRIUMPH

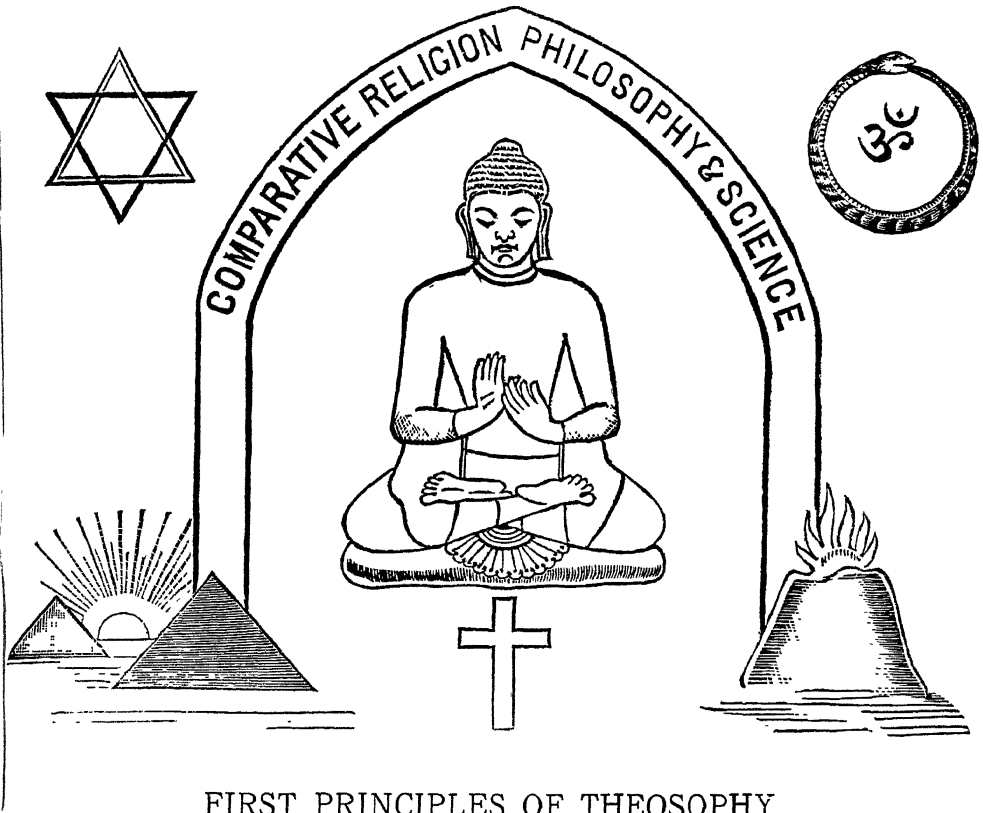
FATE shall not keep me in her grasp,
 Holding me down when I would rise,
Loos'ning my fingers when I clasp,
 Smiting me when I lift mine eyes.
I shall from all her chains be free :
I will be what I will to be !

What tho' the body cry and crave,
 What tho' the senses lie and steal,
They shall not keep me child and knave,
 They shall the master's power feel.
I am no slave in their control—
I am a Rider towards a Goal !

And if my steed fall down to rest
 Ere I have reached the Goal of men,
I shall continue on my Quest,
 For I shall ride, *and ride again* !
I know the Way. I know the Tree.
I will be what I will to be !

Fate, thou art but the ancient chains
 Forged in the furnace of desire ;
Truth is the fruitage of thy pains,
 Love springs supernal from the fire.
God of my soul, by Thy decree
I will be what I will to be !

J. HENRY ORME



FIRST PRINCIPLES OF THEOSOPHY

By C. JINARĀJADĀSA, M.A.

(Continued from p. 461)

IX. THE KINGDOMS OF LIFE

MAGNIFICENTLY as modern science has developed the concept of evolution, it has yet to come to that breadth and grandeur which is revealed in Theosophy. The word "life" especially has, in Theosophical studies, a profounder

and more far-reaching significance ; for life is seen not, as with modern science, only in the small circle of existence which comprises the human, animal and vegetable kingdoms, but as manifesting also in the seeming dead matter of minerals, and in organisms of invisible matter lower than minerals and higher than man. In Fig. 68, we have briefly summarised the wave of evolving life which leads up to humanity. A comparison of this figure with that of Fig. 9 will show that there are other streams of evolving life which, without touching the human kingdom, pass through levels which correspond to that of humanity into kingdoms higher than man.

THE KINGDOMS OF EVOLVING LIFE.

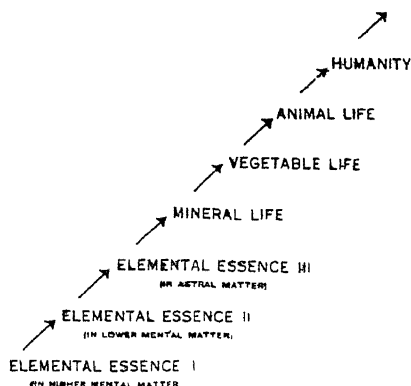


FIG. 68

Fig. 68, however, deals with those forms of life which, in their evolutionary growth, issue in a humanity like ours. We see from it that, stage by stage, the life of the LOGOS manifests as three types of Elemental Essence, and then subsequently as Mineral Life, Vegetable Life, Animal Life and Humanity. The transition from stage to stage was explained in the

previous chapter, and in Fig. 59 was shown the transition of the highest animal into the human kingdom. The seven stages of evolving life, from Elemental Essence (I) to Humanity, are called the "Life Wave". Other forms of life and consciousness are also of course "life waves"; but, for the clearer understanding of a difficult topic, the term "life wave" is reserved for those forms of life which are closest related to our humanity in a direct line of growth, as shown in Fig. 68.

All these great changes involve vast periods of time, but in each fraction of time the evolutionary work is done according to a predestined plan. Each type of form and consciousness appears in evolution only at its given time, and always under the supervision of those Workers in the Divine Plan whose function it is to see to the intricate workings of evolution. We must think of these periods of time less in terms of actual years and more in terms of amounts of evolutionary work done in the furtherance of the Plan.

It was shown in Section II, on "The Rise and Fall of Civilisations," that during the time that humanity exists on our earth, seven great Root Races appear, and that each of these Root Races has seven sub-races. The period of time which is necessary to accomplish the work, which has to be done through seven Root Races and their sub-races, is known as a "World Period". During a World Period, the evolutionary scheme, as it affects the seven kingdoms of our life wave, is in full operation; the life wave may be said to begin with the appearance of the first sub-race of the First Root Race, and it ends when the seventh sub-race of the Seventh Root Race has done its work.

When the allotted span of work for a particular World Period is finished, the life wave passes from our Earth to commence its evolution on another globe of our solar system. On this new globe, each of the seven stages of life, from

Elemental Essence (I) to Humanity, resumes its work and continues its further development. Once again, this development, so far as humanity is concerned, takes place through civilisations and cultures developed in seven Root Races and their sub-races. At the end of the evolutionary work on this new globe, the life wave passes on to another globe, there under new conditions to resume its work, and accomplish the part in evolution next allotted to it in the Great Plan.

The work of the life wave with which humanity on this

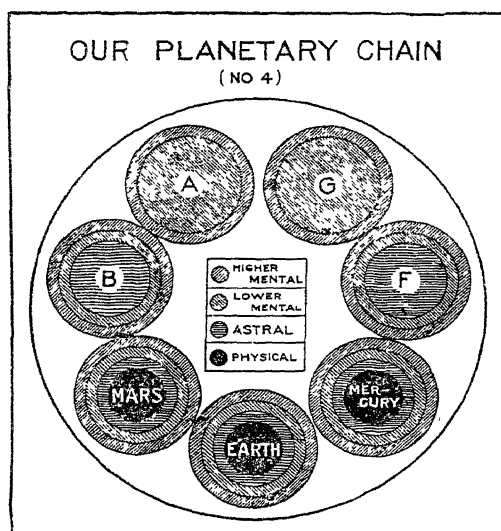


FIG. 69

earth is associated will be understood if we carefully study our next diagram, Fig. 69. Our life wave requires for its growth seven planets of the solar system; of these, three are physical planets—Earth, Mars and Mercury; the remaining four are planets of invisible types of matter. These too have their revolutions round the sun as have the visible planets, but their matter is of

superphysical states. Of these four invisible planets, two—B and F—are of astral and higher states of matter, and the remaining two—A and G—of lower mental and other higher states of matter. Each of these globes is separated in space from all the others, and is a complete planet by itself, just as are Mars, Earth and Mercury.

If we consult our diagram and carefully study that part of it which represents our Earth, we shall see that the Earth is shown as composed of solid physical matter surrounded by envelopes of astral, lower mental, and higher mental types of

matter. It goes without saying that each higher and finer type of matter interpenetrates all grosser than itself; thus the astral envelope not only extends from the earth's surface miles upwards, but it also interpenetrates the earth; and similarly, the envelope of lower mental matter interpenetrates both the astral world and the physical earth. This astral envelope round our earth, and interpenetrating it, is our Astral Plane; the lower mental matter is our Lower Heaven, and the higher mental matter makes our Higher Heaven. Associated with all these are, of course, the higher planes of nature, composed of Buddhic, Atmic and higher types of matter, though they are not shown in the diagram.

But in a similar fashion Mars also has a solid physical earth, an astral envelope, and two envelopes of lower and higher mental matter. The astral envelope interpenetrating the solid planet Mars, is the astral plane of Mars. This Martian astral plane is totally distinct from the astral plane of our Earth. Moreover, just as there is no communication of a physical kind through interplanetary space between the Earth and Mars, so is there no astral communication between the astral plane of Mars and our astral plane. Mars also has its lower heaven world and its higher heaven. Exactly the same scheme holds good for Mercury, which has its own astral and lower and higher mental planes. When we come to planets B and F, we find that they have no physical counterparts; they are astral planets, but each planet has its own lower and higher heavens and also higher planes still. Planets A and G, it will be seen from the diagram, are globes of lower mental matter; they too have their higher mental, Buddhic, Atmic, and higher planes, but they have no planes below the lower mental plane. We must think, then, of the seven planets—A, B, Mars, Earth, Mercury, F and G—as complete in themselves, and each revolving round the sun; but only three are visible to our physical eye.

We can now grasp in general outline the work of the life wave. The life wave on the Earth, at this actual moment, is doing the work, so far as humanity is concerned, of the Third, Fourth, and Fifth Root Races, and it has progressed up to the point of bringing the first variants of the sixth sub-race of the Fifth Root Race, now appearing in America and Australia. Side by side with the work of humanity is the evolutionary work of animals, plants, minerals, and the three types of Elemental Essence.

There is still remaining to be done on the Earth the work of the seventh sub-race of the Fifth Root Race, and the vast work of the Sixth and Seventh Root Races which are still to come, with their respective sub-races and variations. How many hundreds of thousands of years more this work will require, we can scarcely tell; but the life wave will not have accomplished the work set before it, during its occupation of the Earth and its higher planes, till all this further work comes to a successful conclusion.

When the seventh sub-race of the Seventh Root Race has given its message to evolution, there is no more work to be done for the time on the Earth; the life wave then passes on to another planet, to begin there the next stage of its unfoldment. This planet is Mercury. On Mercury, as on Earth, the life wave in all its divisions, from Elemental Essence (I) to Humanity, will continue its work from stage to stage; in the human kingdom there will be seven Root Races with their sub-races. Each Root Race, through the structure of its visible and invisible bodies, enables the development of some new form and expression of consciousness and activity; hence the need for the various Root Races and their subdivisions.

After the life wave has finished on Mercury, it will be transferred to the next planet, which is F. On F, which is an astral planet and has no physical counterpart, obviously there can be no physical forms for the evolving life; that life will

have to do its work through forms of astral and higher matter. After the life wave has completed its work on planet F, it will then be transferred to planet G. As this planet G is composed of lower mental matter, all evolution will necessarily take place in forms of this and finer types of matter. When the life wave completes its work on planet G, it will pass on to evolutionary work on planet A. From A it will pass on to B, where evolution will be resumed again in astral forms. After the work done on B, the life wave will pass to Mars, where work will be begun once again through physical forms also. After the life wave completes its work on Mars, it will be transferred to the Earth, there to begin another stage of evolution through new human, animal, and vegetable types. When the life wave has completed its work on seven planets in succession, it will have taken a period of time called a "Round".

In the description so far given of the transference of the life wave, it was made to start from the Earth and to pass through Mercury, F, G, A, B, Mars, to return to the Earth again, thus making a complete Round. In reality, however, the life wave begins on planet A, then passes on to planet B, and next to Mars, Earth, Mercury, F, and G. Our present life wave therefore began long ages ago on planet A in the first Round, and has already gone through three complete Rounds; it then began the work of the fourth Round, as before, on planet A. Then the life wave passed on to B, and then to Mars, and so to Earth; this is where it is to-day. We are at present in the evolutionary scheme on the fourth planet of the fourth Round. This is exactly midway in the larger scheme of our evolution, since the life wave has yet to complete the fourth Round by passing to Mercury, F, and G, and then afterwards to complete the fifth and sixth Rounds. When

the life wave has so passed through seven complete Rounds in succession, the time occupied in its process is called a "Chain".

These facts are summarised in Fig. 70. Seven sub-races

<i>SEVEN Sub-races</i>	<i>= ONE Root Race</i>
" <i>Root Races</i>	" <i>World Period</i>
" <i>World Periods</i>	" <i>Round</i>
" <i>Rounds</i>	" <i>Chain</i>
" <i>Chains</i>	" <i>Scheme of Evolution</i>
" <i>(and more)</i>	
<i>Schemes of Evolution = Our Solar System</i>	

FIG. 70

make up one Root Race ; the time occupied by seven Root Races is that of one World Period. Seven World Periods, on seven successive globes while the life wave passes from one to another, make up one Round. Seven Rounds, in each of which

the life wave has passed from planet to planet, make up one Chain.

The work of evolution of all the life and form in the solar system is, however, not accomplished within the period of one Chain. It is intended in the Plan that, during the period of activity of one Chain, one kingdom of life shall have evolved to the next higher kingdom ; thus, that which began as animal life at the beginning of our Chain, that is, on planet A of the first Round, will rise to the stage of Humanity at the end of the Chain, which will be on planet G of the seventh Round ; similarly, that which began the Chain as vegetable life will, at its ending, have risen to be animal life. If we look back to Fig. 69, we see the various steps of evolution of the kingdoms of life ; each step requires one complete Chain.

When our Chain began on planet A of our first Round, the work was commenced in all the seven kingdoms, from the First Elemental Essence to Humanity ; but where did Humanity achieve its human characteristics, and the animal life its animal characteristics, so as to begin the

Chain already thus equipped? To answer this we must turn to Fig. 71. We find in it, as the fourth circle, the Earth

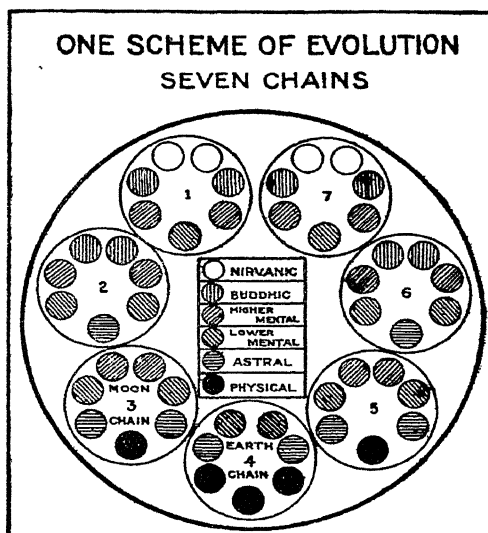


FIG. 71

Chain; this is practically Fig. 69 in miniature, for we find Mars, Earth and Mercury as the three black spheres, while planets B and F are correctly marked as of astral matter, and planets A and G as of matter of the lower mental plane. We see before the Fourth Chain a Third, called in the diagram the Moon Chain. In this Moon Chain we find that there are seven globes, but only one of them is physical,

while two are astral, two are lower mental, and two higher mental.

Now our life wave, before it entered our Chain, the Earth Chain, was for countless ages the life of a preceding Chain, the Moon Chain; but the life wave was on the Moon Chain exactly one stage earlier than what it is on the Earth Chain. That is to say, that which is humanity on the Earth Chain was the animal kingdom of the Moon Chain; our present animal kingdom of the Earth Chain was the vegetable kingdom of the Moon Chain; and similarly, all the other kingdoms of life on the Earth Chain were one stage earlier on the Moon Chain. In exactly a similar fashion, the kingdoms of life of the Moon Chain themselves came into it from an earlier Chain still, Chain No. 2 on the diagram. It will be seen that this Chain has no physical planet at all, but is composed of one astral, two lower mental, two higher mental, and two planets of Buddhic matter. Each kingdom of life on this second Chain was exactly

one stage earlier than it was on the Moon Chain; thus, that which was the animal kingdom of the Moon Chain was the vegetable kingdom of Chain No. 2. Chain No. 2 itself derived its life from an earlier Chain No. 1; in this we have only one lower mental planet, two higher mental, two of Buddhic matter, and two of Nirvanic matter. The kingdoms of life on this Chain No. 1 were at one stage earlier than they were on Chain No. 2. To sum up, following the direction of evolution, that which began on Chain No. 1 as the mineral kingdom appeared on Chain No. 2 as the vegetable kingdom, and on Chain No. 3—the Moon Chain—as the animal kingdom, and on Chain No. 4—our present Earth Chain—it is our Humanity.

When the work of this Earth Chain is completed at the end of the seventh Round, each kingdom of evolving life will have ascended one stage; our animals of to-day will, at the end of our Chain, have come to the human level; our vegetable life will have entered into the animal kingdom. Our Humanity will have gone to a stage beyond humanity. The fifth Chain will be like the third Chain, so far, at least, as the types of its globes are concerned; just as on the third Chain there was only one physical planet, so will there be but one physical planet in the fifth Chain, while it will have two astral planets, two of lower mental matter, and two of higher mental. The constituent planets of Chains No. 6 and No. 7 will be as marked on the diagram.

The work of the first, second and third Chains is now over, and their planets have disintegrated, except that the only physical planet of the third Chain still remains as the Moon, which goes round the Earth. The Moon has now on it none of the life wave, and it is practically a dead planet, waiting slowly for disintegration. Evolution is now exactly midway among the seven Chains, since our present Chain is the fourth;

and on this fourth Chain we are at the fourth planet of the fourth Round.

We have before us, when the work of the Earth Chain is completed, work to be done by the kingdoms of evolving life in the next, the fifth, Chain. This Chain will have one physical planet, which will be made by aggregating into one planetary mass the Asteroids which now make a ring of little planets between Mars and Jupiter. By the time the Asteroids have coalesced into one planet, and become the centre of evolution of the life wave, the work will have been completed in the Earth Chain, and the present Earth will have become a dead planet with no evolving life upon it; it will have shrunk in size through loss of its liquids and gases, and it will then be attracted to the physical planet of the new Chain and attached to it as a Moon.

Our present animal kingdom will begin the work of the fifth Chain as its humanity; our present vegetable kingdom will then be its animal kingdom. In exactly a similar way, the work in the Sixth and Seventh Chains, which are yet to come, will be accomplished. In each successive Chain the life evolves from one kingdom to the next beyond it.

The work done through seven Chains in succession makes one "Scheme of Evolution". There are seven such schemes of evolution, and over the work of each there presides a Planetary Logos; nay, more, each Scheme is the expression of His exalted Life, and the seven Chains of His Scheme are as successive incarnations of that Life. Each of the seven Planetary Logoi has thus before Him a Scheme of Evolution to develop and guide; each Scheme involves seven Chains, and each Chain requires seven distinct globes.

There are now in the solar system seven schemes of evolution which require, at some stage of their work, a physical

planet; the stage of each of these seven Chains is given in our next diagram, Fig. 72. The schemes of evolution which

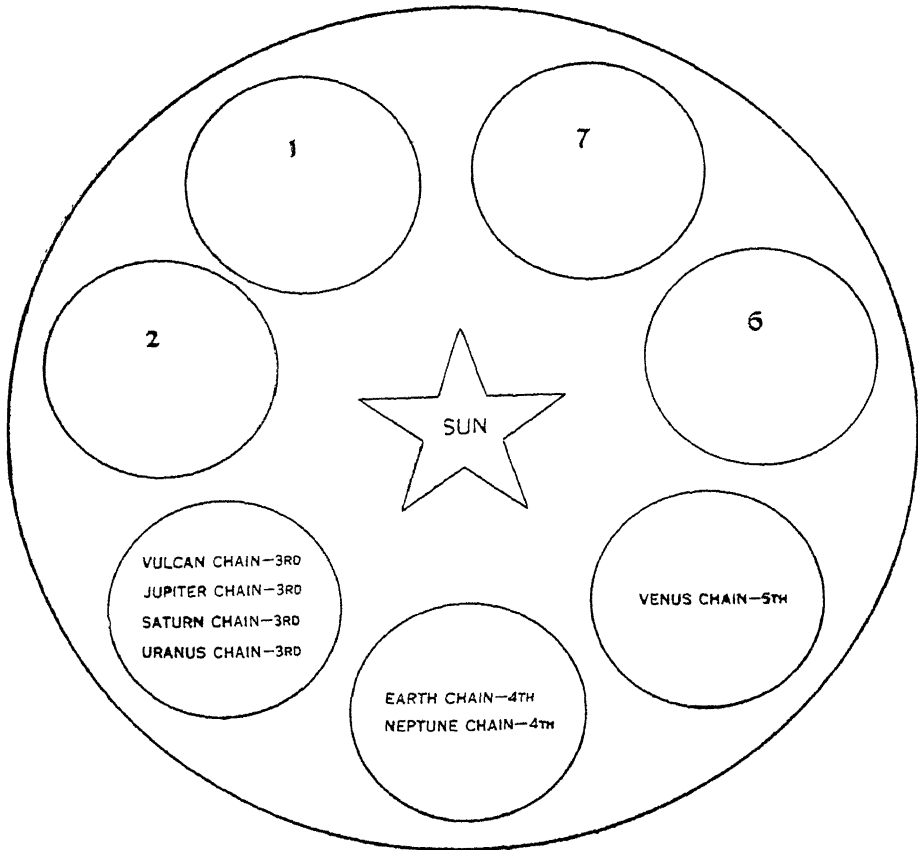


FIG. 72

involve Vulcan, Jupiter, Saturn, and Uranus are behind the Earth scheme by one Chain; the Neptune scheme is, like the Earth Scheme, at its fourth Chain; whereas the Venus scheme of evolution is in advance of the Earth scheme by one Chain. It must be remembered that though a physical planet may not be able, owing to heat and pressure, to permit life in such organisms as we have on our earth, nevertheless there are types of non-physical evolution which can do their work

efficiently on the astral planes of planets where physical life may not be possible.

It is because the Venus scheme is one Chain in advance of the Earth, and the average Humanity of Venus is near the Adept level, that Adepts from Venus were able to help the work of the Earth Chain at its commencement, as Lords of Worlds, Manus, Buddhas, Chohans, and other great leaders of evolution. In exactly a similar fashion, such of Earth's humanity as attain Adeptship at the end of the Earth Chain, and care to do so, may begin helping the work of evolution of the four backward Chains of the Vulcan, Saturn, Jupiter, and Uranus schemes.

When an individual completes the work of evolution set before him, he attains the level of a Master of the Wisdom. He will attain this level, in the normal course of slow evolution, at the end of the seventh Round of this Chain; but he may, by hastening his evolution, attain Adeptship far earlier than this. Whenever he attains to the Adept level, and has gained such experiences as this Chain can afford him, he has before him seven choices, with reference to his future growth and activity. These seven choices are summarised in our next diagram, Fig. 73.

THE SEVEN CHOICES BEFORE THE PERFECT MAN.

- 1 REMAINS WITH HUMANITY: AS AN OFFICIAL
OF THE HIERARCHY
- 2 REMAINS WITH HUMANITY. AS A "NIRMANAKAYA"
- 3 JOINS THE DEVAS OR ANGELIC HOSTS
- 4 JOINS THE "STAFF CORPS OF THE LOGOS"
5. PREPARES THE WORK OF THE NEXT "CHAIN"
- 6 ENTERS NIRVANA
- 7 ENTERS NIRVANA

FIG. 73

Among the seven choices none are better than the others, and each Adept will follow his own line according to his

temperament, and the needs of the Great Plan. A certain number, quite a minority, decide to qualify themselves to be Manus, Buddhas, Chohans, and other officials of the Hierarchy who guide the evolution of the kingdoms of life on a globe; this choice requires constant physical incarnation, though, as an Adept, the need for incarnation is long over. Adepts of another temperament, while not desiring to take office as officials of the Hierarchy, nevertheless remain with humanity, and live in the invisible worlds as "Nirmānakāyas"; in this condition of existence, they create great spiritual forces, which are then handed over to the members of the Hierarchy to further human advancement. A third type of Adept passes into the kingdom of the Devas or angelic Hosts, there to work, sometimes indirectly with humanity as Angels, and sometimes to do the work of the Angelic Hosts in other parts of the solar system than the Earth. Yet another type of Adept enrolls himself in the "Staff Corps of the Logos," training himself to work in any part of the solar system where he may be sent, in accordance with the needs of the work. A certain number of Adepts will choose to do the work of preparation necessary to initiate the Fifth Chain. The sixth and seventh types of Adepts enter upon a phase of spiritual evolution and activity incomprehensible to our consciousness, and technically called "entering Nirvana"; they do not achieve any kind of "annihilation," but give their splendid contribution to the Great Plan, though in ways incomprehensible to our present limited human consciousness.

All this process of evolution, taking millions of years for its unfoldment, is far vaster than our imagination can conceive. At each stage, more power is released to the universe. The vegetable kingdom in each Round is more highly evolved than the vegetable kingdom of the previous Round; in each Chain it is more evolved still. What our present trees and plants and shrubs, with their exquisite foliage and flowers, are

to the antediluvian forest of ferns, what our birds, with their gorgeous colouring and symmetry and joyous life, are to their ungainly, drab ancestors of bygone ages, that too will the animal kingdom, of Rounds and Chains to come, be to what is the animal kingdom of the present Round. Even the invisible atom evolves, Round by Round and Chain by Chain ; and all life grows in greater self-expression and self-revelation as the cycles go by.

Man's life, too, changes Round by Round ; our mental life will have in the next Round a richness scarce to be grasped to-day, for our lowest instrument of thinking, the brain, will be composed of atoms and elements more evolved than they are in this fourth Round. Since matter is force, and form is life, and man's individuality is Divinity, so, wherever evolution is, there the LOGOS is at work, and where HE is, there a joyous work comes step by step near to completion.

C. Jinarājādāsa

(To be continued)

ERRATUM.—Vol. XL, p. 266 (June, 1919). For "Morality" read "Mortality" (7th line from end).

THEOSOPHY—RELIGION AS SCIENCE

By H. W. MUIRSON BLAKE

(i) DIVINE REVELATION AND HUMAN REVELATION

RELIGION and Science may both be considered as forms of knowledge : the former, revealed knowledge, revealed through the Divine will, acting generally through some appointed messenger of God or Prophet ; the latter, science, man-made knowledge, or rather—if regarded also as revealed knowledge, as we hope to show that it may be—man-revealed knowledge, and as such capable by experiment and study of being proven by man.

To show what we mean by science being revelation, let us analyse what our senses tell us about an object that we can see or feel, and then add what science may have to say about that object and consequently about the veracity of our sense-given data.

Let us observe, say, a table. My eyes tell me that it consists of a substance with a hard, polished surface ; it offers resistance to touch when I press my hand upon it ; it emits a sound if I strike it ; to me it appears as a hard, solid object, and so I gain some information about that table through seeing, feeling, and hearing. This is all that my unaided senses can tell me about it ; but now what does science say about the value of these sense-impressions of mine ?

Let us start with the revelation of Botany. The botanist will say that that hard, flat object of yours was once the trunk of a tree, and is composed of masses of thread-like fibres,

which, pressed together, form the hard masses of woody tissue—your hard, continuous substance is merely a compressed mass of threads. The revelation of Chemistry will go further, and say your table is almost entirely composed of atoms of carbon, hydrogen and oxygen, combined together into the so-called cellulose molecule, and that it is these molecules that really form your table—minute bodies which mutually attract one another, and so form masses and threads. The revelation of Physics is still more drastic, and states that your table is ultimately composed of whirling electrons, none of them touching one another; it appears to your misguided senses as a stable body and at rest, but it is really a throbbing mass of these minute bodies, separated from each other by distances which, compared to their masses, are enormous. We can thus see what a revelation the facts of science constitute when they are compared with the information supplied to us by our unaided senses.

We can see perhaps a still clearer example of the errors of our sense-given data, and the revelation value of human knowledge in antithesis to these errors, in the behaviour of the Earth. When Copernicus rediscovered the fact that the Earth is round and rotates on its axis once every twenty-four hours, he was of course scoffed at. Why, people said, the Earth is firm and stable under our feet; how can it be moving, and how is it possible for other people to be walking about upside down under our feet? It took many years for this principle to gain even a hearing; but now we all know that when we watch the Sun and the planets passing overhead, it is not they that are moving, but the Earth on which we stand that is rotating; however firm and motionless it may be to our senses, the movement of the stars and the Sun is only apparent; it is we who really move, not they.

These facts of Botany, Chemistry, Physics and Astronomy are said to be scientific because they may be proved and

verified by anyone who will undertake the necessary study and training, and so they come into the classification of verifiable facts. We hope now to show that in the light of Theosophy the facts of Religion also become scientific, because Theosophy shows that they all may be similarly proved by anybody who will undertake the necessary training.

(ii) REVELATIONS OF THEOSOPHY

The revelations of Theosophy, the Wisdom-Religion, are only on lines similar to the above; for instance, when we look at a man, we see a physical body consisting of head, arms, trunk, legs, etc., and we think of these physical materials as the man. Theosophy is only copying the method of science when it says that the senses, those arch-deceivers, are at work again, for around that dense physical body there is another body consisting of a cloud of superphysical matter, which is much more intimately the man, for it changes its constitution much more fundamentally than the physical body does, with any changes in the mind or emotions of the man. Thus the fact of the human astral body is one of the revelations of Theosophy, though it is of course mentioned in religions and elsewhere; but it is put forward by Theosophy as a definite, scientific fact, as a fact that may be verified by anyone by developing clairvoyance, a power which is latent in all men, exactly as the other facts, of Biology or Chemistry, may be verified by the study of those sciences.

The common possession by all men of the faculty of developing the power to verify superphysical facts for themselves, is the particular belief of Theosophy; in fact it is that which constitutes it the Wisdom-Religion, or Religion as Science; for to all its revelations it ever adds that these may be verified and corroborated by the student himself, if he will take the trouble to study and develop the necessary powers

lying latent within himself. The powers are there asleep within him ; it is for him to make the strenuous efforts at self-purification and development by which alone they may with safety be aroused, if he will. Precisely as, in ordinary science, if a man wishes to prove the chemical constitution of any substance he must first study Chemistry and undergo its discipline, so in the verification of the facts of religion, Theosophy merely points out the same process—that they may be verified by anyone willing to undergo the strenuous and hard training necessary for their discovery by himself.

(iii) THEORETICAL CONSIDERATIONS

The aspect so far taken up might be considered as the experimental side of science, where conjecture and tentative hypothesis is confirmed or rejected by the results of experiments framed and planned to test them. We shall enter a wider aspect of the subject when we pass from the purely experimental to the more theoretical and philosophical side of science, though here it must still be remembered that Theosophy states that the facts are all ultimately verifiable.

It is in this philosophical and theoretical aspect that Theosophy is at present more useful ; for the number of people ready to undertake the strenuous training necessary to see and verify the facts of the superphysical worlds, is at present extremely limited, but anyone who is at all acquainted with science or philosophy will be able to benefit enormously from the light which the Wisdom-Religion is able to throw upon many subjects which are at present obscure to ordinary science.

To show this, we shall take up two of the greatest scientific generalisations, which, though amply *proved* by science, can only be *understood*, and their significance to man be read, in the light of Theosophy. The first of these will be the law of gravity, and the second the law of the unity of Organic Nature,

with the development of humanity out of the animal kingdom as a consequence.

(iv) THE LAW OF GRAVITY

The law of gravity shows that every particle of matter, however small or immense it may be, exerts an influence over every other particle of matter. The Sun attracts the Earth, the Earth attracts the Moon, and these forces keep each of these bodies in their orbits. I am kept in my chair by the attraction the Earth exerts over my body. The dust settles because of this attraction, but this law shows also that not only does the greater body in each case affect the smaller, but the smaller also affects the greater; thus the Earth must also affect the Sun as well as the Sun the Earth, and the speck of dust must also influence the Earth; this brings us to our point. According to the law of gravity, the whole universe may be affected through a grain of dust; and, only moving a grain of sand about in the hand, I am really altering the conditions of the whole universe, for this law shows that this speck of matter in my hand exerts a force over every other particle of matter, however distant or near, great or small, it may be, and consequently we must contemplate that grain of sand or dust as a universe in itself. This power of affecting the whole universe which Newton's great law plainly proves the grain of dust to possess, can only mean one thing—that within this tiny speck of matter a universe lies latent, and when I move about that speck in my hand, I am dealing with a cosmic force.

The significance of this wonderful fact can only be understood in the light of spiritual knowledge, being really a spiritual fact in itself; and it is most clearly shown in Theosophy. The loftiest condition of human spiritual consciousness is known as the ātmic, and it is said to exist as a point; that means

that all separation is non-existent there, everything is at every point of space at every moment of time; while, space and time being themselves non-existent there, all manifestation is reduced to this one point. This, as we have said, is the highest spiritual condition in manifestation, the highest of the three spiritual worlds, *Ātmā*, *Buddhi*, and higher *Manas*; and just as one sees, when a mountain is reflected in a river or lake, that the top of the mountain in the reflection becomes the lowest part, so, in the reflection of the higher worlds into the lower—the lower mental, astral and physical—do we perceive certain qualities from the *ātmic* world reflected into the physical. Thus this law of gravity—the fact that every particle of physical matter has the potency of attracting every other particle of matter—is a reflection of this *ātmic* condition into the conditions of space and time. Just as the lower personal man is a reflection of the higher spiritual immortal ego, so are the three lower worlds but reflections in gross matter of the three spiritual conditions, and the lowest, the physical, must in the same way be a reflection of the highest, this *ātmic*. Thinking this out for ourselves, we see the logical, efficient reason why physical matter should show this wonderful power of action at a distance over all other particles of physical matter, however distant, though the amount of this influence will vary with the distance. The reason why a speck of dust in my hand can cause a change in the Sun of our System is simply because, in the *ātmic* condition of which these physical conditions are a reflection, these two, the speck of dust and the Sun, are intimately and eternally one; and it is because this *ātmic* unity of matter, if it may be called matter at the *ātmic* level, is reflected into time and space in the physical condition, that this action at a distance of gravity is able to work. Astronomers and others may discover facts about the working of gravity, but any real discoveries will only push the question further back to this spiritual cause behind it.

This, then, represents one example of Theosophy displaying Religion as a science, by showing the difficulties and shortcomings of the usual explanations of material phenomena, and then following the whole problem up into a spiritual sphere, of which the phenomenal universe is a reflection, clearly showing how there, and there alone, can everything be satisfactorily explained. Here again, anyone with the necessary training and patience can develop within himself the necessary powers to verify these facts of nature for himself, and so gain objective proof for them ; but meanwhile they are of immense advantage to one subjectively, in thought. We will now pass on to the other great law of nature.

H. W. Muirson Blake

(To be concluded)



THE CULT OF THE VIRGIN MOTHER

By THE RIGHT REV. C. W. LEADBEATER

(Concluded from p. 485)

2. THE VIRGIN MATTER

GOD in the Absolute is eternally One; but God in manifestation is twain—life and substance, spirit and matter, or, as science would say, force and matter. When Christ, alone-born of the Father, springs forth from His bosom, and looks back upon that which remains, He sees as it were a veil

thrown over it—a veil to which the philosophers of ancient India gave the name of *mūlaprakṛti*, the root of matter ; not matter as we know it, but the potential essence of matter ; not space, but the *within* of space ; that from which all proceeds, the containing element of Deity, of which space is a manifestation.

But that veil of matter also is God ; it is just as much part of God as is the Spirit which acts upon it. The Spirit of God moved upon the face of the waters of space ; but the waters of space are divine in their making just as much as the spirit that moves upon them, because there is nothing but God anywhere. This is the original substance underlying that whereof all things are made. That, in ancient philosophy, is the Great Deep, and then, because it surrounds and contains all things, so is it the heavenly wisdom which encircles and embraces all. For that, in speech, the philosophers used always the feminine pronoun ; they speak of that Great Deep—of the Eternal Wisdom—as “She”. She is thus the soul, macrocosmic and microcosmic ; for what is true above is also true below.

These ideas are somewhat complex and foreign to our modern thought, but if we want to understand an Oriental religion we must give ourselves the trouble to grasp this Oriental way of looking at things. And so we realise how it is that she, this other aspect of the deity, is spoken of as Mother, Daughter and Spouse of God. Daughter, because she also comes forth of the same eternal Father ; Spouse, because through the action from the Holy Ghost upon the virgin matter, the birth of the Christ into the world takes place ; Mother, because through matter alone is that evolution possible which brings the Christ-spirit to birth in man. But this subject belongs rather to our future theological volume, in which we shall try to explain it more fully.

Above and beyond the Solar Trinity of which we usually think, there is the First Trinity of all, when, out of what seems

to us "nothing," there came the First Manifestation. For in that First and highest of all Trinities God the Father is what we may with all reverence call the Static Mode of the Deity. From that leaps forth the Christ, the Second Aspect truly of the Godhead, and yet the First Manifestation, for God the Father is "seen of none".

Then, through the interaction of the Deity in His next Aspect—that of the Holy Ghost, who represents the Dynamic Mode of the Deity (Will in action)—from that essence, that root of all matter, come all the worlds and all the further manifestations at lower levels, of whatever kind they may be, including even the Holy Trinity of our own solar system.

The Mother-Aspect of Deity thus manifests as the æther of space—not the ether which conveys vibrations of light to our eyes, for that is a physical thing; but the æther of space, which in occult chemistry we call koilon, without which no evolution could be; and yet it is virgin and unaffected after all the evolution has passed.

Into that koilon,¹ that finer æther, the Christ, the energising Logos or Word of God, breathes the breath of life, and in breathing it He makes those bubbles of which all that we call matter is built—because matter is not the koilon, but the absence of koilon—and so, when He draws in that mighty Breath, the bubbles cease to be. The æther is absolutely unchanged; it is as it was before—virgin—after the birth of matter from it; it is quite unstirred by all that has happened; and because of this, our Lady is hailed as immaculate.

She is thus the essence of the great sea of matter, and so she is symbolised as Aphrodite, the Sea-Queen, and as Mary the Star of the Sea, and in pictures she is always dressed in the blue of the sea and of the sky. Because it is only by means of our passage through matter that we evolve, she is also to us Isis the Initiator, the Virgin Mother of

¹ See *Occult Chemistry*, by Annie Besant and C. W. Leadbeater, Appendix, pp. i—x.

whom the Christ in us is born, the causal body, the soul in man, the Mother of God in whom the divine Spirit unfolds itself within us, for the symbol of the womb is the same as the Cup of the Holy Grail. She is symbolised as Eve, descending into matter and generation ; as Mary Magdalene while in unnatural union with matter, and then, when she rises clear of matter, once more as Mary the Queen of heaven, assumed into life eternal.

While we are in the lower stage of our evolution, and subject to the dominion of matter, she is to us truly the *Mater Dolorosa*—the sorrowful Mother, or the Mother of Sorrows, because all our sorrows and troubles come to us through our contact with matter ; but as soon as we conquer matter, so soon as for us the triangle can never again be obscured by the square, then she is for us our Lady of Victory, the glory of the Church triumphant, the woman clothed with the sun, and having the moon under her feet, and round her head a crown of twelve stars.

If we look at it along this line of symbolism, the doctrine of the final drawing up of the root of matter into the Absolute, so that God may be all in all, is what is typified by the Assumption of the Blessed Virgin Mary. The great Festivals of the Church are all meant to show us, stage by stage, what it is that happens in the work of the Great Architect of the Universe, in the evolution of the cosmos as well as in the development of man. In studying these mysteries we must never forget the rule of the philosophers of old : “ As above, so below.” So that whatever we see taking place in that mighty world-evolution, we shall also find repeated, at his far lower level, in the growth of man ; and conversely, if we are able to study the methods of the unfoldment of the God in man down here, we shall find that study of invaluable assistance in helping us towards a comprehension of that infinitely more glorious development which is God’s will for the universe as a whole.

And, learning thus, we must not fail to put the lesson into practice. As a poet has written :

I must *become* Queen Mary,
And birth to God must give,
If I in heavenly blessedness
For evermore would live.

Note also, for your better understanding of the symbolism, that Christ the Spirit, being deific in nature, ascends by His own power and volition, even as of His own will He sprang forth in the beginning from the bosom of the Father ; but Mary, the soul, is assumed, drawn up by the will of Him who is at the same time her Father and her Son ; for the first Adam (said S. Paul) was made a living soul, but the last Adam, the Christ, is Himself a quickening or life-giving Spirit. So in following Adam, who typifies the mind, all die ; but in Christ all are made alive.

3. THE FEMININE ASPECT

We must realise also that our highest conception of deity combines all that is best of the characteristics of the two sexes. God, containing everything within Himself, cannot be spoken of as exclusively male or female. He cannot but have many Aspects, and in this Christian religion there has been a great tendency to forget that cardinal fact of manifold manifestation. In the perfection of the Godhead all that is most beautiful, all that is most glorious in human character, is shown forth. In that character we have two sets of qualities, some of which we attach in our thought chiefly to the male or the more positive side of man, and others which we attach more generally in our thought to the feminine side. For example, strength, wisdom, scientific direction, and that destroying power which is symbolised in the Hindū religion by Shiva—all that, we usually regard as masculine. But love, beauty, gentleness,

harmony, tenderness, we consider as more especially feminine. Yet all these characteristics are equally envisaged for us in the Deity, and it is natural that men should have separated those two Aspects of Him, and should have thought of Him as Father-Mother. In all the great religions of the world until quite recently, those two Aspects have been brought out ; so that their followers recognised not only gods but also goddesses. In India we have Pārvaṭī, Umā, Sarasvaṭī ; in Greece we had Hera, Aphrodite, Demeter, Pallas Athena ; in Egypt, Isis and Nephthys ; in Rome, Juno, Venus, Minerva, Ceres, Diana. In yet other religions we find Astarte or Ashtaroth, the Queen of heaven. Images of Isis with the infant Horus in her arms are exactly like those of the Blessed Virgin carrying the infant Jesus ; indeed, it is said that the old Egyptian statues are still in use in several Christian churches to-day.

Ignorant Christians accuse those old religions of polytheism—of the worship of many gods. That is simply a misunderstanding of what is meant. All instructed people have always known that there is but one God ; but they have also known that that One God manifests Himself in divers manners, and in every respect as much and as fully through the feminine as through the masculine body—through what is called the negative side of life as well as through the positive.

There has always been the recognition of those two sides of the Deity in the older religions. We who have been brought up in the Christian ideas, sometimes find it a little difficult to realise that we have narrowed down the teaching of the Christ so much that in many cases what we now hold is only a travesty of what He originally taught. We have been brought up, as far as religion goes, non-philosophically. We have never learnt to appreciate the value of comparative religion and comparative mythology. Those who have been studying it for many years find that it throws a flood of light on many points which are otherwise incomprehensible. We

see that if all be God, and if there be nothing but God, then matter is God as well as spirit, and there is a feminine and a passive side or aspect to the Deity as well as a masculine side. That has invariably been recognised; all the great religions of the world in those earlier days understood the two sides, they held the existence of the goddess as well as the god, and yet they all knew as perfectly and as thoroughly as we do that God is One, and there is no duplication of any sort in Him. All that is, is God; but we may see Him through many differently coloured glasses and from many different points of view. We may see Him in the mighty Spirit informing all things; but those things which are informed—those forms—they are no less God, for there is nothing but God. And so we see what we may call the feminine side of the Godhead; and just as the masculine side of the Deity has many manifestations, so has the feminine side many manifestations. So there were many gods and goddesses, each representing an aspect; and the gods had their priests, and the goddesses their priestesses, who took just as important a part in religion as did the priests. But in the last great religions, Christianity and Muhammadanism (both coming forth from Judaism, which ignored the feminine side), the World Teacher has not chosen to make that division prominent; therefore in Christianity and in Muhammadanism we have the priest only; and the forces which are poured down through the services of the Church, although they include all the qualities, are yet so arranged, so directed, as to run through the male form only.

In Ancient Egypt we divided those forces, because that was the will of the World Teacher when He founded that Egyptian religion; so some of them ran through the manifestation of Osiris, and some through the manifestation of Isis. Therefore some of them were administered by the priests of Amen-Ra the Sun-God, and others by the priestesses of Isis. And Isis was in every way as deeply honoured, and considered

as high in every respect, as any of the male aspects. She was the great, beneficent goddess and mother, whose influence and love pervaded all heaven and earth.

It is time that we learnt to understand the symbolism of the Church—learnt to see how many-sided it is, so that each idea which is put before us calls up a host of useful and elevating thoughts, and not one only. Remember that other line of symbols in which the different stages in the earth-life of the Christ typify the four great Initiations, and His Ascension represents the fifth. Into that line also, the story of Our Lady enters, for in it her Nativity represents the first appearance of matter in connection with the ego at his individualisation, while the Annunciation stands for what is commonly called conversion, that first penetration of the soul by the Holy Spirit which turns the man in the right direction, and makes the birth of the Christ within him a necessary result, when the long gestation period shall be over. In the same scheme the Assumption means the full and final drawing up of the ego or soul into the monad.

If we take the other form of the symbology, that which refers to the descent of the Christ into matter as His birth, the Nativity is the formation of *mūla-prakṛti* by the leaping forth of the Second Person, as before mentioned, while the Annunciation is the First Descent of the Holy Ghost into matter. The Holy Spirit descends and overshadows the *maria*, the seas of virgin matter; the Spirit of God moved over the face of the deep, and so the Annunciation is that First Descent which in other phraseology we call the First Outpouring, which brings the chemical elements into existence. But only after a long period of gestation is the matter prepared for the Second Outpouring which comes from the Second Person of the Trinity, and Christ is born in matter, as on Christmas Day. Later still comes the Third Outpouring, when each man individually receives into himself the divine spark, the monad,

and so the soul or ego in man is born. But that is at a much later stage.

In older Faiths there were several presentations of the Feminine Aspect. For the Romans, Venus typified it as love, Minerva as wisdom, Ceres as the earth-mother, Bellona as the defender. Our Lady does not exactly correspond to any of these, or rather, perhaps, she includes several of them raised to a higher plane of thought. She is essentially Mary the Mother, the type of love, devotion and pity; the heavenly Wisdom, indeed, but most of all *Consolatrix Afflictorum*, the consoler, comforter, helper of all who are in trouble, sorrow, need, sickness, or any other adversity. For not only is she a channel through which love and devotion pass to Christ, her Son and King, but she is in turn a channel for the outpouring of His love in response.

So that, both from the point of view of symbolism and from that of fact, we have good reason to keep the festivals of our blessed Lady, and to rejoice in and be thankful for the wisdom and the love that have provided for us this line of approach—thankful to Christ who gives this, and to our Lady through whom it is given. So we too can join in the world-wide chorus of praise, and repeat the words of the Angel Gabriel: “Hail, Mary, full of grace, the Lord is with thee; blessed art thou among women.”

Ave Maria! thou whose name
All but adoring love may claim,
Yet may we reach thy shrine;
For He, thy Son, our Leader, vows
To crown all lowly, lofty brows
With love and joy like thine.

C. W. Leadbeater

A COMMENTARY ON THE BHAGAVAD-GĪTĀ

SRI HAMSA YOGI'S MASTERLY INTRODUCTION TO HIS COMMENTARY

By DR. S. SUBRAMANIAM

IN my article which appeared in THE THEOSOPHIST of May last year, a short account was given of Hamsa Yogī's unpublished and illuminating commentary on the *Īśa Upaniṣhaḍ*, in which I stated that an endeavour would be made to publish this, if possible. It is gratifying, therefore, to be able to say that, since then, His Holiness the present Srī Sankarāchārya of the Pīṭha at Ḍwārakā, formerly known as Swāmi Ṭri Vikrama Ṭīrṭha, has been pleased to extend his patronage towards the publication, and it will appear shortly; he may also write a Foreword to the work. It is still more gratifying to me to add that another work of even far greater interest and importance, by the same commentator, will also be published as part of the Suḍḍha Ḍharma Maṇḍala series. This is being made possible by the munificent support of the head of another well known religious foundation—I mean, Srī la Srī Ambalavāṇa Ḍesikar Avergal of Ṭiruvāḍuḍorai Āḍhīnam, in the Tanjore district.

The great treatise of Hamsa Yogī is his Commentary on the *Bhagavad-Gīṭā*. Its publication will take some time, as the work will appear in three volumes of about five hundred pages each. Since it cannot be expected that the sale of these volumes will extend beyond the few who take a very special interest in works of this type, it

is intended to publish, in pamphlet form (of about 150 pages), Hamsa Yogī's Introduction to the Commentary, with a view to giving an idea of the merits of this valuable addition to the Gīṭā Literature to such readers as cannot be expected either to possess the Commentary itself or to study it *in extenso*. Meanwhile, it may not be out of place in this paper to refer briefly to some of the salient points brought out by Hamsa Yogī in this masterly introduction to India's greatest scripture, the *Gīṭā*.

The term "*Hamsa Yogī*" is not the name of any specific author, but that of an office held, for the time being, by one or other member of the ancient organisation known as "*Suddha Dharma Maṇḍala*," an account of which will be found in No. 4 of the *Suddha Dharma Maṇḍala Series*, entitled *Dharma Dīpikā*. The functions of the holder of this office are, on the analogy of the work of the fabulous bird "*Hamsa*"—to separate the milk of esoteric teaching contained in the leading Hindū Scriptures from what is exoteric in them, and by means of suitable commentaries to make such teaching easy to understand and assimilate. These commentaries are spoken of as "*Khaṇḍa Rahasya*" or secrets existing in detached places. It is said that the extant commentaries of this description will come to about 60,000 sloka-measures, and are contained in palm-leaf books written in the peculiar script in use in the libraries of the Organisation, of which little is allowed to be known to the outside world. A few members of this Organisation have graciously acceded to my request, and are arranging to have transcripts in the Devanāgarī characters of the commentaries on important Upaniṣhads other than the *Īsa*. It is expected that those on the *Kēna*, *Katha*, *Prasna*, *Muṇḍaka*, *Māṇḍūkya*, *Ṭaittirīya*, *Aitareya*, *Chhāndogya*, and *Bṛhadāraṇyaka* will be ready about the end of the year or so. The publication of these commentaries will depend on the nature of the encouragement and help received from the public. The

sincere thanks of all interested in the promotion of Samskr̥t Sacred Literature are due to Srī Sankarāchārya of Ḍwārakā and Ambalavāṇa Ḍesikar Avergal of Ṭiruvāḍuḍorai for their generous help towards it.

In endeavouring to bring to light some of the very valuable books in the custody of the Suḍḍha Ḍharma Maṇḍala libraries, I am aware of the difficulty of getting paṇḍiṭs of the present day to approach the study of them with an open mind, for these are books which come from a source very little known to the public so far. Our hope, however, lies with those who would follow the advice of the great Indian poet and accept the works on their own intrinsic merits. I am also hoping to be able to bring these treatises to the notice of some of the savants of Europe and America, and so gain for them the wider publicity they so well deserve.

I shall now proceed to deal with Hamsa Yogī's Introduction to the *Gīṭā*. He begins with three verses of invocation. In the first of them, he offers salutation to Nārāyaṇa, Nara, the Narottama, Sarasvaṭī and Vyāsa, as all who enter on the study of the *Mahābhārata* are enjoined to do. These salutations were of course necessary, as the *Gīṭā*, on which Hamsa Yogī was about to comment, forms part of the great epic. In the second verse, salutations are offered to Kṛṣṇa and Arjuna, who are described as having descended or come forth from Nārāyaṇa and Nara for the protection and salvation of the world—*Nara Nārāyanajjāthow jagatasstityēstithow*. In tracing the descent of Kṛṣṇa and Arjuna from Nārāyaṇa and Nara respectively, Hamsa Yogī merely follows the repeated statements in the *Mahābhārata* where Kṛṣṇa and Arjuna are identified with Nārāyaṇa and Nara. Hamsa Yogī thus distinctly points to the view that Kṛṣṇa and Arjuna were no other than members of the Spiritual Hierarchy of the world, the supreme body of "Aḍhikāra Puruṣhas" (in the language of the Hindū Scriptures), with Bhagavān Nārāyaṇa

at their head. He further points out that these two great Messengers of the exalted Spiritual Brotherhood, who are the Unseen Guardians of our globe, appeared on the scene at the termination of a great cycle to prepare the way for the coming age, and took human bodies for the carrying out of their mission. They were apparently also overshadowed, during their work on earth, by the mighty spiritual power, whose greatness it is not given to mortal men to understand or speak of adequately. In carrying out this mission, Arjuna seemed confused and despondent, and his doubts and difficulties found expression in his questions and statements in the course of the colloquy. According to Hamsa Yogī, the explanation of this is that Arjuna was acting the part and voicing the sentiments of ordinary humanity in its present stage of evolution, so as to elicit from the lips of the Avatāra Himself those eternal truths which had to be once more proclaimed for the guidance of that humanity. In the third and last verse of the Invocation, Hamsa Yogī offers salutations to Maharṣhis and to Kumāra and other venerable predecessors—*Purvāryāmscha*. Among the latter, Hamsa Yogī frequently cites the writings of Gobhila and Nāraḍa, in addition to those of Kumāra, in support of his conclusions and arguments. These predecessors, it would seem, are also spoken of as *Prāchīna-Hamsas*—the latter of the two words being apparently borrowed from certain passages of the *Mahābhārata* which imply the existence of an office for disseminating the knowledge of the essential identity of the divine and the human spirit—"Ahamsa" (I am that). It is needless to observe that this passage of the *Mahābhārata* clearly suggests that humanity was never in want of spiritual guides to continue to keep alive the memory of the fact that the spirit in man is a fragment of Divinity, as Srī Kṛṣṇa Himself speaks of it in a passage of the *Gītā*—*Mamāi-vāmso*.

After the invocations, Hamsa Yogī proceeds to consider the first of the seven headings under which he discusses the

whole subject in the Introduction. This heading is described as the “*Gītāvaṭāra Sangaṭi*”—the origin and history of the *Gītā*. In tracing the origin of the *Gītā*, the author begins by questioning why, on the eve of the battle of Kurukṣhetra, the Maharṣhi Vyāsa visits the blind king, the head of the Kurus. Hamsa Yogī answers this very pertinent question in a manner full of instruction to the students of the sacred science. He argues that Vyāsa’s visit was due to two causes. The first was compassion for the king, his own son, who was then immersed in grief because of the impending fratricidal war—a war which was likely to result in the annihilation of his own children, his kith and kin, and their many adherents.

The second, and the more important, was the Maharṣhi’s desire to discharge to the king the duty incumbent upon him as one of the foremost among the spiritual teachers of the world—the duty that attached to all spiritual teachers as enunciated in the verse of the *Gītā* beginning with the words “*Tat Viddhi*,” which Hamsa Yogī quotes and on which he relies. It is Hamsa Yogī’s general practice to enforce his suggestions and arguments, wherever possible, by the authority of the *Gītā* itself, and, at times, by reference to the *Anugītā*, which he does in accordance with the well known rule of interpretation, that one’s meaning is rightly understood in the light of his own statements in like circumstances elsewhere. The verse in question, Hamsa Yogī observes, enunciates the great principles governing the relation between spiritual teacher and disciple. It makes it the duty of the teacher to impart to the disciple knowledge of Brahma Viḍyā, and otherwise prepare him for the attainment of liberation. Hamsa Yogī goes on to show that, according to this verse, disciples fall under three classes, namely :

(1) Those disciples who are indicated by the term “*Pari-Prasnēna*”—aspirants who, by study, questioning and reflection,

are in the stage of developing their discrimination between the transient and the permanent, the illusory and the real.¹

(2) Those disciples who are indicated by the term “*Praṇi-pāṭēna*”—those who surrender themselves to the teacher because of their *Sraḍḍha* or confidence in the ability of the teacher to guide them safely along the upward path, spoken of in the Upaniṣads as narrow and sharp as the edge of a razor, to guide by giving the aid of his mightily unfolded power of will, his heavenly knowledge, and his infinite love to the disciple, and thus to enable the disciple (i) to uncover the lamp of wisdom (*jñāna-ḍīpa*) hidden within himself (*Ātmasaṁ*), (ii) to light it by his own growing perception (*Vivēka*), (iii) to protect the slender light so lighted from the gusts of passion by his dispassion and austerity (*vairāgya* and *tapas*), and finally, by constant, one-pointed contemplation (*niṭya pravṛtta aikāgrya dhyāna*), fanning it into the brilliant flame of direct cognition of, and union with, the Self (*Samyak-ḍarshana bhāsa*)².

(3)—and lastly. Those disciples who come under what is indicated by the word “*Sevaya*” or service. These are the disciples who have realised that the true remedy against the great obstacle to all spiritual progress, *viz.*, “*Swārtha*” or Self-centredness, is the practice of “*Sarvārtha*” or Universalism, and are devoting themselves whole-heartedly to the service of humanity at large. Such service is virtually offered to the teachers themselves, since humanity is their beloved ward.³

¹ Hamsa Yogī, in the course of the discussion, refers to the case of people who have not reached the power of such discrimination, and points out that they are too undeveloped to profit by resorting to a spiritual teacher.

² The spirit of reverence and humility which characterises such a disciple is strikingly suggested by the description in the books of the pupil approaching the master with *Kusa* grass—the emblem of purity. This he offers to the master with outstretched hands in visible token of surrender to him—mark the words of Arjuna addressed to the Lord : “*Sishyaṣṭeḥam Sādhimām tvām prapannam—I am thy disciple, suppliant to Thee. Teach me.*”

³ Arjuna typifies this highest class of the disciple when, overcoming his own personal inclinations not to fight, he resumes his arms and acts the part of the mighty warrior. Thus he becomes the server of his Divine Teacher and renders to the world such service as was demanded of him at that time by the Teacher who came down to uplift the world

Hamsa Yogī next states that spiritual teachers of the high rank described in the verse as *Jñānis* and *Taṭvaḍarshis* (Masters of Wisdom and Seers and Knowers of Truth), do not undertake directly the training of aspirants of the first of the above-mentioned classes, but assign the duty to initiates of lesser rank than their own, and so he proceeds to explain the reason for the blind king being placed in charge of Sañjaya. The explanation, in short, is this : the conversations between the king and Vyāsa, on Vyāsa's visit, plainly show that the king fully grasped the meaning of scriptural teachings and was intellectually and otherwise competent for spiritual training ; yet he was so much under the sway of "self-centredness"—*Swārtha*—as not to be fit to be taken in hand by Vyāsa himself. Consequently, it was necessary to place the king as a disciple of the lowest class, in charge of one in the position of Sañjaya, who had, through the grace of Vyāsa, acquired not only complete proficiency in Sāṣtric learning, in the powers of clairvoyance and clairaudience (amounting almost to omniscience through Yoga), but had also attained to Union with the Divine.

After answering the many questions of the king, the Maharṣhi rose to depart ; but not before a prayer from the king that the Maharshi might grant him that final knowledge which would free him from all delusions and secure for him "Param-Sānti"—the peace that passeth all understanding. Vyāsa replied that the King's ardent desire would be fulfilled by Sañjaya, whose high attainments and virtues Vyāsa extolled. He also promised that he would do all he could for the salvation of the misguided Kurus and their supporters, for it pained him to find that they were waging an unrighteous war, for which they would suffer the inevitable consequences.

The Yogī's disquisition as to what passed between the king and Sañjaya after Vyāsa's departure may be summarised thus :

Saṅjaya takes advantage of the king's question as to the cause of this conflict for earthly power, and proceeds to give a long and lucid explanation of many matters, vital and important to one in the position of the king. He explains the constitution of the world and other things connected with the visible cosmos, which is the garment of the Deity, immanent in every atom thereof. He explains the fact that the putting forth of this garment was through the Deity's power (Sakti) in its two aspects: (1) Aparāprakṛti, or the matter or *form-aspect*, and (2) the Parāprakṛti, or the *life-aspect*. He further explains the method of understanding these aspects of the Deity's power in the light of the famous Gāyatrī symbol so fully described in the scriptures, and finally, he explains the ineffable nature of the Brahman that transcends all human understanding.

In the course of further conversation with the king, Saṅjaya frankly points out that the cause of the Kurus, headed by his own son, would be badly defeated because of its inherent unrighteousness, and that victory would be with the Pāṇdavas who had the support of all that was good.

Kṛṣṇa, he said, was carrying out the plan of Providence for the betterment of the world, and the war itself was a pre-designed incident. The Great Ones, who were helping towards the consummation of the plan, were incapable of acting with partiality to the one side or the other. He advised the king to reconcile himself to the fact that nothing can stop the *kārmic law* working itself out.

All these explanations, however, were lost on the king. His questions and observations, regarding the various incidents of the battle, clearly showed that he was still under the evil sway of his lower nature. From the very strong emotion displayed by him on the fall of Bhīṣhma—the generalissimo of the Kurus—it was evident that all the pains that Saṅjaya had taken to rouse in the king the right attitude of mind, had proved futile. Saṅjaya, after much pondering, comes to the

conclusion that the only remedy, under the circumstances, would be to relate vividly to the king the wonderful dialogue on the battle-field between the despondent Arjuna and his Divine Charioteer. Sañjaya feels convinced that this great colloquy, which he was privileged to witness, would produce on the king the necessary effect and would pave the way to his attaining that equanimity—*Samaṭvam*, so praised by the Lord again and again—without which the king could not attain the peace he so greatly desired. Sañjaya then proceeded to relate the colloquy between Arjuna and his Divine Charioteer, which dispelled all Arjuna's doubts and gave him the courage and strength to discharge unflinchingly his duty as a warrior, and enabled him to carry out as a mere conscious and willing instrument—*nimiṭṭamātram*—what had been preordained for the evolution of the world, though what was thus preordained seemed the very reverse of good in the eyes of men.

In bringing to a conclusion the discussion under the first head in the Introduction—if it is permitted to humble students like ourselves to sum up in a few words what Hamsa Yogī has dealt with in so complete a manner—it may safely be stated that the *Gīṭā* was, in a very real sense, the outcome of the memorable visit paid by the Maharṣhi Vyāsa to his son and disciple the king on the eve of the Kurukṣheṭra battle, in that the king was then placed in charge of Sañjaya, the teacher for the time being, the teacher who, for the purposes of his royal pupil, becomes through the spiritual power conferred on him by the Maharṣhi (Vyāsa prasāda *Divya Chakṣhus*) an actual witness to the divine colloquy. He hears every word of this priceless heritage of mankind and leaves the splendid and faithful record of it which the world now possesses; and may it be so, through the blessings of the *Avatāra* whose song it was, for all time to come.

S. Subramaniam

(To be continued)

THE GARDEN

By EL HILAL

THE scientific garden lay blazing in the August sunshine. Its owner, busy with certain small implements, listened cynically to the instructions of the Great Gardener, whose advice he had been driven to seek ; he was also perplexed, for it was as though a cool wind blew over the garden, where as yet no branch stirred or leaf quivered. In the silence that followed, he was distinctly conscious of it fanning his face with a coolness that was like a challenge. Meanwhile the Gardener, of strange repute and unknown origin, considered carefully the velvet lawns and riotous borders ; forming, as it were, the outer court ; he was noting how beneath the charm and prodigality of its invitation—the warm, alluring call of a syren—lay, as yet, something sinister, something that he cognised instantly as the index of the underlying quality.

“ I have,” said he at length, “ just half an hour to spare ; if I can be of any service to you, if my experience and further advice can in any way benefit you, that time is at your disposal.”

The Proprietor, a spare but singularly obtrusive man, appeared to swell visibly ; he rubbed his hands, and bowed in gracious acknowledgment of this most pleasing proposal. “ For now,” thought he, “ it will be his turn to benefit by my knowledge and my advice. Here is the moment in which to dazzle his eyes by the display of my wonderful garden and the unique horticultural secrets that it contains.”

"Most gratefully accepted," said he; "as a man of science, I have made many curious and useful experiments, some of which have been entirely—yes, I may say entirely—successful; to a professional gardener, these, in their humble way, may possess interest."

Having thus delivered his prelude, he turned eagerly to lead the way. An iron gate of fantastic and ornate design opened on to what was termed the "Inner Garden," since here were revealed the results of the innermost secrets and tests of science. A garden, at once luxurious and barren; also in a curious way constraining, as though, having got there by some evil chance, one became as it were imprisoned—the entrance closed definitely upon the exit. Side by side with exotic blooms and the rarest plants, grew the simple everyday flowers, drawn up in their shade—weak, small, cramped—protests merely. These the owner dismissed with a wave of his hand. "Decadent," he observed hurriedly, "pushed forwards, perhaps, too quickly in the first place." The very courteous suggestion that although they had apparently lost less time in pushing backwards, retrogradation might presumably be equally instructive to science, was lost upon the exponent of science; absorbed in his own gratifying reflections, he nodded to the sense of sound, while missing the sound of sense.

Curiously proportioned sunflowers, of every shade that could claim fellowship with yellow; blue roses, that appeared to have been crossed with savoys; nameless flowers of uncertain parentage and indefinite colour—all jostled each other in elaborately shaped beds. There was also a heaviness in the air, almost, it seemed, a staleness, as of an overheated greenhouse where strange fungi grew.

The Gardener began to gasp. "And what in hell is this?" he exclaimed, arresting in its tide the full flow of his host's eloquence.

"The . . . what?" cried the other weakly, shocked by the application of so unfitting an epithet to any specimen in his garden. Mistaking the Great Gardener's almost complete silence for admiration and wonder, he had launched into a voluble tirade of instruction, with helpful gestures, long strings of Latin words, the whole interlarded with apt quotations, similes and metaphors. Yet all this had in it, too, a sort of staleness, a vitiation, as though it had been repeated, in much the same kind of dress, time and again to others. Disturbed, then, thus violently, on so well-worn a track, he could only repeat feebly the epithet that staggered him.

His guest, apparently, had no such niceties of language, but used quite naturally and simply the word that fitted the occasion. "I said—in hell," he repeated vehemently; "you could hardly expect such things as those to be tolerated in heaven." He pointed indignantly to a diamond-shaped bed of elongated plants, bearing at their very tips large saucer-like blossoms of a peculiarly vivid shade of pink. Many had begun to bow a little, as though such slender, weakly stems could no longer support their weight or their colour.

The owner's face brightened; after all, the lesson behind was the thing that mattered; he cleared his throat. "This bed," said he, in a voice that gradually recovered its lost aggressiveness, "is, I think you will soon admit, the result of what is at once the most interesting, complex, and successful of all my experiments. These plants, that you see here, bearing each a single blossom of vivid colour, were originally little common, hardy things, practically weeds, growing rampantly in the poorest soil, bearing a profusion of tiny flowers all the way up the stem; the colour, a palish pink—flat, dead—indeed, one hardly noticed them, except to regret that Nature could be so wasteful!" He paused then for breath and enjoyment of the sensation created, he felt convinced, by his story in the mind of the nurseryman. His eyes, however,

fell merely upon an unresponsive back ; nor did any sound, save one that to a greater discernment might be described as a snarl, respond to his invitation.

"I decided," he therefore continued with a deeper significance, "to step in where Nature failed, and myself take in hand these meaningless flowers. For the first year, I sowed in rich compost, to check bloom and produce chiefly leaves. The second, by the addition of various chemicals and judicious and somewhat complex pruning, I got fewer flowers of larger size ; the third season, keeping each plant to a single stem, aided by a process of selection and hybridism, I arrived at the result that is before you. A single blossom of gorgeous colour replaces the meaningless, wasteful and pallid profusion of the original plant. I think you will now admit," said he, as though from a platform to a crowded audience, "that in this single experiment, at least, I have improved upon Nature."

A dead silence preceded the explosion that followed swiftly. "What I admit," replied the Gardener, in a voice that had in it both the stillness of snow and the volume of thunder, "what I admit, since you ask me, is that your experiment is at once an abomination and a lie. Not only have you stolen from Nature flowers that she loved, but from the flowers themselves have you stolen the soul, the essence, the expression of the spirit behind . . . replaced by what? Artificiality, hideousness, every form of weakness . . . you do this, and you ask me—you actually stand there and ask me—if you have not improved upon Nature." He turned then upon the man of science a glance so scathing, so withering, of such condensed fury, that actually the victim shuddered. "Next year," the little man murmured, in a voice grown suddenly small and tremulous—

"There will be no next year," was the swift rejoinder ; and bending down, the Great Gardener began to uncover with his hands the soil at their roots. "The plants are dying,

canker is at their roots, even now it is spreading up through the stems; these little excrescences are full of poison, the leaves will turn yellow and fall. Pull them up, treat the soil with quicklime, and leave it to the action of sun, wind, and rain." He rubbed the earth from his fingers, breathed on them gently, and turned once more to his victim, now writhing in the bitterness of disillusion.

"Did it never occur to you," he asked, "that each flower expresses itself in form and colour, just as each individual expresses in diverse ways the trinity of form, sound and colour? In each case, culture, training and environment must fit each special mode of evolution . . . these little flowers, stigmatised as wasteful, meaningless, so cruelly perverted by your senseless and conceited triflings, liked to grow in poor soil and cover it with their profusion of blossom. They could not bear restraint, nor strong, crude colour. The spirit behind, shone through each tiny floweret, softly and sweetly, after its heart's desire. What did you do? Gave them first rich soil, choking and coarsening their fibres so that the soul of them could only yearn and remain hidden. Ruthlessly you deprived them of flowers, keeping to one-stem plants, whose expression was profusion, leaving—repression, crucifixion."

"In the end," said the Gardener with a strange smile, "you killed them; and that was the one kind thing you did for them. Now, at long last, can they return to their mother, in yet another form. and be cared for as Nature can care for her children."

His eyes fell upon a blue rose-bush, a few feet away. "Why blue?" he asked with contempt. "So many beautiful flowers express themselves in that colour; roses cannot, it's not their way. Supplement Nature if you will," he added, "judiciously and with care. Consider a garden, as indeed it is, a nursery, whose children are in your care as Nature's deputy; work with her, beside her; look inside and see

through her, as though you yourself were at that moment the spirit informing the tree or the flower."

His voice sounded a sonorous note, swelling as an organ swells, gathering volume as it rose. "Work with Nature," he said again; "never against her. Who are you who sets himself upon a pedestal and condescends?—'I am Science, you are merely Nature, but I will teach you. Self-expression belongs to the Great; these smaller things must express me, not themselves or Nature . . . oh no, but ME, ME!' That is the burden of your song . . . you . . . you bubble of inverted egoism. If I pricked you, the same sort of treacly fluid that is poisoning your plants would ooze out. Who are you?" he asked again, his eyes blazing like volcanic fires—"a worm upon which I might set my foot; a cringing, creeping, crawling . . ."

But the man of science heard no more, he experienced a dynamic sensation of being thrown off his feet and hurled violently to the ground. The garden, it seemed, had disappeared; he was simply conscious of power—power that swept over him from every point, as of a mighty wind that was yet still. There was also a rushing of wings overhead . . . Then he found himself clinging desperately to what seemed to be the trunk of a tree and looking up through a tangle of bushes at the blue sky above . . . The Gardener, having delivered judgment, was smiling—very much as a mother might smile at her mischievous baby—he was no longer in the least terrible. . . . Again that gentle breeze, which had so puzzled the man of science a little earlier, blew caressingly over the garden, whereat every flower seemed to lift up its head and smile back at this Lover of theirs. He bent his eyes upon the accursed border with a strange tenderness! Below, gasping and convulsively clutching the stem, leant the little man. A deft touch, a breath merely,

set him once more upon the path, while the strange, averted eyes waited for the transformation to complete itself ere they again rested upon the once pretentious figure.

"The sudden gust of wind shook you a little," he said kindly; "let us walk quietly to the gate."

Meekly, even humbly, the shrunken host preceded his guest along the path down which he had walked with such blandishments a few minutes since.

"Gardens," said the Creator of gardens, "should express Nature through the individual spirit of their maker, in form and harmony. They should be places of sweet peace and beauty, divine nurseries of the souls of things, in all that grows therein, each expressing itself according to the needs of its own inner perfection." After that he was silent; no further word was spoken, until they stood once more at the gate. He then took out his watch. "There are still five minutes," he remarked, "if you care . . ."; but owing to the excess of terror that appeared to sway the whole form of his host the offer was not repeated.

"Ah! no! I beg . . ." he cried, wiping the beads of perspiration from his forehead; "your time is too precious . . . really . . . I cannot . . ."

Then the Gardener smiled and unlatched the gate. "At some other time then," he remarked pleasantly; but ere it swung to behind him, the man of Science made a sound. A tiny point of light, far down in his innermost consciousness, travelled upwards, as though drawn by irresistible threads.

"If," he said, in a voice that trembled and was still small, "if, in a year from to-day . . . you were passing . . . and would care to come again . . . I wondered." He felt then again that sensation of power, within and without, lifting him; his fingers clung to the gate, but the eyes, hunted, tortured, yet appealing, with a dawning courage, remained fixed upon the curious, far-seeing eyes that looked down. Strangely, quietly,

wonderfully, those eyes continued to hold his own . . . until at last it seemed that something within him sprang to life. A new thing was born . . . a quietness and peace stole over him ; insensibly his grasp upon the gate relaxed . . . From far away came the answer : " Yes, I will come, . . . in a year from to-day." He turned then, and walked slowly back to the garden. A great peace lay upon it, like a smile—as though Christ had walked there in the cool of the evening. From the bed of his pride and his fall, the bed indeed of Resurrection, a sweet, familiar fragrance rose. Stooping, he saw that just where the soil was loosened, just, in fact, wherever the strange Gardener's hands had rested, the ground was covered with violets.

El Hilal

BOOK-LORE

Glimpses of the Great War, Letters of a Subaltern from three Fronts. Edited by his Wife. (Theosophical Publishing House, London. Price 3s. 6d.)

The name Herbert Whyte is one so well known in Theosophic circles, and the present volume is so intimate a revelation of a character full of great and lovable qualities, that to review this book in the ordinary sense of the word would be a task as impossible as it is unnecessary.

In publishing these letters, written to her from three battle-fronts, Mrs. Whyte will have earned the gratitude of the large number of people who count it a privilege to have been among her husband's friends. His life, with its very perfect ending, is too well known to require recapitulating. No one can fail to be struck by the extraordinary way the years of steady, unselfish work and long-sustained striving after self-mastery bore fruit in the face of all the abnormal and terribly trying crises and hardships of Active Service—far more trying to those who had made their bodies refined and sensitive in endeavouring to live the higher life.

Only those who have experienced the conditions of Active Service in the War can really understand what an almost impossible task it was to keep continually in sight the Great Realities of life, and not be overwhelmed by the fearful strain on the body, the emotions and the mind which those conditions implied. To write not merely cheerful, but truly beautiful and inspiring letters to the anxious waiter at home, was in itself a task implying a will "like tempered steel" in its power to resist the unintermitting pressure of the forces of depression and weariness.

George Herbert Whyte first went to France for a time with a volunteer hospital unit in 1914. His next visit to that country was as a Second Lieutenant in the "London Irish Rifles" in June, 1916. After five months of strenuous trench warfare, he sailed with his division to Salonika, where he met with an "accident"—a broken

arm—which took him finally to Malta, and kept him there for five months. This enabled him to do some exceedingly valuable research work in a subject of great interest to Theosophists—that of the “Knights of Malta” or “Knights of St. John,” and especially with regard to the last Grand Master, Baron Hompesch—in addition to doing a large amount of Theosophical propaganda. After rejoining his battalion in Egypt, he next found Theosophical work to do in Cairo, whither he went on leave, later finding himself again near that town, undergoing a special “course of instruction”. In November, 1917, his battalion started trekking towards Jerusalem, and he describes what must have been a terrible experience on the 28th and following days, when they held the Mosque of “Nebi Samwil” (a sort of key-position which had changed hands four times) against a strong Turkish counter-attack—in many ways a far harder feat than carrying out an assault.

At length came the day when, drenched to the skin and perished with cold, his battalion formed up in the dead of night to prepare to play their part—a very important and active part—in the capture of Jerusalem. Almost at the beginning they were suddenly taken by surprise and found themselves under heavy flanking fire. Panic and its inevitable consequences almost ensued, and Herbert Whyte, now an acting Company Commander, who had made his way to the Colonel for orders, was detailed to advance with his Company through the orchard from the outskirts of which the firing was coming. He and his Second-in-Command at once started forward, yelling to their men to follow them, and—a fact which speaks volumes as to the trust the men had in their leaders—nearly all the men *did* follow them.

Later on, the whole battalion was advancing up the steep hillside, each Company Commander completely responsible for his portion of the front, to assault the strongly-held positions guarding Jerusalem. The Company on his left was held up by the high rocks, but he pushed steadily on and up, in face of a heavy fire, and soon found himself within charging distance of the first line of the main Turkish point of defence—called the Liver Redoubt. Here he found his total strength was less than twenty men, but after considering alternatives he decided to attack. Under heavy machine-gun and rifle fire, he rallied his handful of men, told off a few to work round to a flank, and when all was ready whistled the signal to charge. He had counted on the enemy not knowing in the darkness how few they were, and when, on the whistle, they rushed the crest with a shout as loud as

they could make it, the enemy fled, leaving a strong position with their machine-guns and stores in the hands of this gallant little party. Once again they pushed on, this time to find that the enemy had already abandoned their next position—the “Heart Redoubt”. It was for this splendid exploit that Lieutenant Whyte was awarded the Military Cross.

A fortnight later he was shot through the head while taking part in a similar engagement on the hills north of Jerusalem, where his battalion was caught under a murderous cross-fire and suffered heavy casualties. “I want to make it a willing sacrifice,” he had written a year before; “with so many the whole thing is resented, and they are longing all the time for the end of it.” And this was the attitude which his inner strength enabled him to keep throughout, until that small, swift bullet ended in a moment this physical life.

As one reads this book, one thinks of the previous lives of service that must have led up to the sacrifice of the present one, and one wonders what special piece of karma he was rounding off, which led to this unexpected revival of the warrior-dharma. “The soldier in me responds to it all again,” he wrote after his return to duty from Malta. We can well imagine his present occupation, and our thoughts are carried forward to the future lives of ever-increasing service of the Great Ones which surely lie before him.

What more can be said save words of gratitude to Mrs. Whyte for laying before the “vulgar gaze” of us outsiders these letters, which must be her most sacred possessions. For this book, with its continuous note of strong peace in the turmoil, of keen appreciation of every beauty of nature, even in the midst of ruin and destruction, lifts us out of our narrow, everyday lives, into a larger world, nearer to the Great Realities.

D. H. S.

What Think Ye of Christ? being lectures on the Incarnation and its interpretation in terms of modern thought, by the Rev. Charles E. Raven, M.A. (Macmillan & Co., Ltd., London. Price 4s. 6d.)

The title sounds promising, but when we find in the first paragraph of the Introduction that the author treats “Christ” and “Jesus” as identical, and states that our answer to the title question must be “the Christ of God or ‘the Galilean’ impostor”—there is no middle way,” we are discouraged. However, though the question

is thus begged at the beginning—for it is assumed immediately that the first alternative is the only possible one—the book contains a good deal of sound common sense, for instance :

So long as our children are taught their religion from a Catechism which has little to say about Christianity and less about Christ, and use a prayer-book unrevised since the disappearance of the divine right of kings, there does not seem much hope of change [in the inadequate and unworthy notions of God].

The book will be found interesting by those who agree with the author's preliminary assumptions, and may also be useful as a sign of the changing times.

E. M. A.

Greek Political Theory, Plato and His Predecessors, by Ernest Barker. (Methuen & Co., Ltd., London. Price 14s.)

Students of the author's *The Political Thought of Plato and Aristotle* will be interested in this later volume. It was at first intended as a revised edition of the earlier book, but as the work of revision proceeded, Mr. Barker came to the conclusion that it would be more satisfactory to recast the whole and embody in it the results of study and research done since 1906—the date of the previous volume. The result is a book the greater part of which is entirely new. It is one of two connected volumes, the second of which—*Aristotle and His Successors*—it was the author's intention to complete as soon as possible after the publication of the present one.

Mr. Barker almost apologises for having spent time during the war on writing his book, but after all, as he remarks, "all history is contemporary history"; in studying it we are studying ourselves, in the effort to understand ourselves, and when has every attempt to know whence we come and whither we are going been so eagerly welcomed as at present? Besides, this work is no mere record of facts; it is a treatise in which the careful and detailed story of the past is brought into relation with the present, in which the solution of the age-old problems which were worked out by the master minds of ancient Greece are compared with the ways and means which, in this modern age, are being brought forward as methods of meeting the same difficulties as they appear in present-day form.

The title of the book defines its scope. There are in it three points of special interest to which the author himself draws the

readers' attention in the Preface : an attempt in the second chapter to illustrate the characteristics of the Greek State ; the passage in the fourth chapter dealing with the newly discovered fragments of the Sophist Antiphon ; and the chapters dealing with the *Laws*.

These last acquaint the reader in some detail with the contents of "the most neglected, and yet in many ways the most wonderful—and the most modern (or mediæval) of all the writings of Plato". The author feels that a carefully elaborated and annotated edition of the *Laws* is much needed, and hopes his work will stimulate scholars to efforts in that direction. He himself has made a careful analysis of the subject, dividing it into four parts : the *Laws* as it formulates a theory of State, a system of social relations, a system of Government, and lastly a theory of law.

In these days when there is a good deal said about the need of Theosophical thought in the sphere of politics, Theosophists will turn with a new interest to the study of the ideals of one so much of whose writings deals with the spiritualisation of that particular department of human activity. The practical questions we have to face now are of course much more complex than any which confronted Plato, but it is illuminating at times to be reminded, in the midst of bewildering complexities, of the simple elements which compose the essential problem, and to study these as they present themselves to the mind of a great thinker. In this connection the *Laws* is of special value, because it is rich in "knowledge alike of human nature and of human institutions, and in detailed application of principles to actual life—richer even than the *Republic* in the opinion of some critics ; and also because here, more than anywhere else in the Platonic Dialogues, we are given a picture of what Mr. Barker calls the "*sub-ideal State*, near enough to actual conditions to be incorporated readily into actual life".

We have said very little about any part of the book except one of those to which the author himself attaches great importance. This represents only a quarter of the volume ; the remainder is of equal interest to students of political theory, but space does not permit of further comment upon it.

A. DE L.

Verse and Nothing Else, by T. L. Crombie. (Theosophical Publishing House, Adyar, Madras, India. Price As. 12.)

Several of Mr. Crombie's poems have appeared in THE THEOSOPHIST, but this collection includes some others of recent historical interest to those who have been watching Mrs. Besant's work in India. The poems themselves possess considerable artistic merit, though the title suggests a diffidence which could not be ascribed to Browning.

The "Stray Verses," as the first section is called, include some delightful lyrics, combining imaginative quality with facility of expression. Some strike a note of ideal affection, others penetrate deeper into the mysteries of the soul and its eternal quest, others, again, are just spontaneous outbursts of happy or wistful moods. If a reviewer may be allowed to single out favourites, his first choice would go to "Threnody," of which this is the second verse :

The trees wave listlessly their laden boughs—
Laden with summer's riot of greenery
As yet untouched by autumn's mellowing wand.
These boughs, which used to shade thy head for fear
The jealous sun should strike thee with his heat,
These boughs are weary with their weight of woe
Because thou art not here.

This strain of beautiful sadness might then be dispelled by a recital of the quaint and delicate ditty "To My Princess," or by an excursion into the wider stretches of being that are conjured up in the mind by "In the Star Mist".

The Sonnets, of which there are seven, are of the same distinctive character, with an added charm of their own. The first three—"A Softer Veil hath Fallen over Me," "The Dark Hour," and "Adyar"—are introspective and mystical in tone; the remainder are in the nature of odes composed for an occasion—for instance, "The Order of Release," and "To the Lady Vasanta". These are written in dignified but stirring metre, while the commemoration of Independence Day, entitled "America," touches the heroic. "Britain and India," a dramatic duologue in blank verse, brings to a happy conclusion this charming little volume.

W. D. S. B.

SUPPLEMENT TO THE THEOSOPHIST

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Location	Name of Lodge	Date of issue of the Charter
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SUPPLEMENT TO THE THEOSOPHIST

THE FORTY-FOURTH ANNIVERSARY AND CONVENTION OF THE THEOSOPHICAL SOCIETY

The Convention of the T.S. will be held this year at Adyar, from
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THE THEOSOPHICAL SOCIETY

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St. Thomas, Ontario, Canada ...	St. Thomas " "	... 12-3-1919
Burbank, California...	Burbank " "	... 12-3-1919
Council Bluffs, Iowa	Council Bluffs " "	Revived 13-3-1919
Hollis, New York ...	Long Island " "	... 20-3-1919
Little Rock, Arkansas	Little Rock " "	... 2-4-1919
Medicine Hat, Alba, Canada ...	Medicine Hat " "	... 13-4-1919
Summerland, B. C., Canada ...	Summerland " "	... 14-4-1919
Providence, Rhode Island...	Providence " "	... 7-5-1919

Adyar

13th October, 1919.

J. R. ARIA,

Recording Secretary, T.S.

SUPPLEMENT TO THE THEOSOPHIST

THE FORTY-FOURTH ANNIVERSARY AND CONVENTION OF THE THEOSOPHICAL SOCIETY

The Convention of 1919 will be held at Benares, instead of at Adyar as announced in the November THEOSOPHIST. The change has been made at the earnest request of the General Secretary of the Indian Section, and with the consent of the President, T.S., who we hope will be able to attend the Convention, if she is able to leave England in time. The date is fixed for December 24th—27th.

All enquiries should therefore be addressed to the General Secretary, Indian Section, Theosophical Society, Benares City, U. P.

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th October to 10th November, 1919, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES:

	Rs.	A.	P.
Burma Section, T.S., per 1918 and 1919 ...	. 146	0	0
Indian Section, T.S., part payment, acct. 1919...	. 1,953	0	0
Danish-Icelandish Section, T.S., per 1919, £11. 18s.	. 116	1	0
South African Section, T.S., per 1919, £13. 5s....	. 144	9	0
Swedish Section, T.S., per 1919, £23. 5s. 4d. ...	. 232	11	0

			Rs.	A.	P.
T. S. in Scotland, per 1919, £22. 2s. 8d.	...	...	241	7	0
Miss A. Wernigg, Madras, per 1920	...	...	15	0	0

DONATIONS :

Mr. T. Chidambara Rao, Kurnool	...	...	2	0	0
			2,850	12	0

Adyar

10th November, 1919.

A. SCHWARZ,

Hon. Treasurer, T.S.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following donations, from 11th October to 10th November, 1919, are acknowledged with thanks :

			Rs.	A.	P.
Mr. Pranjivan Odhavji, Bhownagar, for Food Fund	...	...	110	0	0
Mr. A. R. Bhutjee, Calicut, for Food Fund	...	...	5	0	0
Mr. Frank L. J. Leslie, Harrogate, £3. 10s.	...	...	34	2	10
The Vasanṭā Press, Adyar	...	...	25	0	0
			174	2	10

Adyar

10th November, 1919.

A. SCHWARZ,

Hon. Secretary and Treasurer, O.P.F.S.

NEW NATIONAL SOCIETY

A Charter to form a National Society in Ireland, with its administrative centre in Dublin, was issued to Mr. P. Leslie Pielou, General Secretary, T. S. in Ireland, on 25th August, 1919.

Adyar

11th November, 1919.

J. R. ARIA,

Recording Secretary, T.S.

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th November to 10th December, 1919, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES:

	Rs.	A.	P.
Nairobi Lodge, T.S., new members, £2 ...	20	0	0
Netherlands Section, T.S., per 1919, £61. 7s. 4d.	560	0	0
Belgian Section, T.S., per 1919, £6. 18s. ...	65	12	3
T.S. in England and Wales, £118. 3s. 4d. ...	1,132	6	10
Australian Section, balance per 1919, £26. 13s. 4d.	266	11	0
American Section, per 1919, \$1,313.03 ...	2,757	1	0
Cuban Section, per 1918 and 1919, \$137.78 ...	289	4	2
Shanghai Lodge, T.S., \$17.50 ...	36	11	0
Netherlands-Indian Section, T.S., per 1919 ...	610	8	0
	5,738	6	3

Adyar
10th December, 1919.

A. SCHWARZ,
Hon. Treasurer, T.S.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th November to 10th December, 1919, are acknowledged with thanks :

DONATIONS :

	RS.	A.	P.
A Friend of Col. Olcott ...	2,500	0	0
Donations under Rs. 5 ...	8	7	0
	2,508	7	0

Adyar
10th December, 1919.

A. SCHWARZ,
Hon. Secretary and Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of issue of the Charter
Geneva, Switzerland	H. P. B. Lodge, T.S	.. 8-11-1918
Ft. Lauderdale, Florida, U.S.A. ...	Ft. Lauderdale	... 6-2-1919
Glasgow, Scotland ...	Govanhill	... 14-3-1919
Geneva, Switzerland	Leadbeater	... 22-3-1919
Haugesund, Norway	Vesta	... 26-3-1919
Rockford, Illinois, U.S.A. ...	Rockford	... 24-5-1919
Managua, Nicaragua	Eucaras	... 3-8-1919
Jyvaskyla, Finland ...	Päivolä	... 11-9-1919
Santiago, Republic		
Dominica ...	Gautama	... 15-9-1919
Benares City, U. P.	Vasantalaya	... 27-9-1919
Madhuvanahalli, Mysore, India ...	Madhuvanahalli	... 27-9-1919
Helsinki, Finland ...	Elamä	... 28-9-1919
Langarnes, Iceland ...	Langarnes	... 1-10-1919
Borgarnes, Iceland ...	Aurora	... 1-10-1919
Gauripur, Assam ...	Dharma Sabha	... 5-10-1919
Chapra, Behar ...	Besant	... 5-10-1919
Anekal, Bangalore ...	Dhruva	... 4-11-1919

Adyar
11th December, 1919.

J. R. ARIA,
Recording Secretary, T.S.

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th December, 1919, to 10th January, 1920, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES:

	RS.	A.	P.
Barbados Lodge, T.S., a new member, 10s.	...	6	0 0
Presidential Agent, South America, per 1919, £200	...	1,727	8 9
Mr. J. Arnold, Hankow, per 1920	15	0 0
Indian Section, T.S., per 1918-19, part payment	...	450	0 0
		<u>2,198</u>	<u>8 9</u>

Adyar
10th January, 1920.

A. SCHWARZ,
Hon. Treasurer, T.S.

SUPPLEMENT TO THE THEOSOPHIST FEBRUARY

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th December, 1919, to 10th January, 1920, are acknowledged with thanks :

DONATIONS :

	RS.	A.	P.
Mr. P. R. Lakshmanram, Madras ...	5	0	0
Mrs. J. Stead, Edinburgh, for Food Fund	30	0	0
Prof. V. P. Dalal, Bombay ...	11	6	3
	46	6	3

Adyar
10th January, 1920.

A. SCHWARZ,
Hon. Secretary and Treasurer, O.P.F.S.

NEW NATIONAL SOCIETY

A Charter to form a National Society, to be called the Theosophical Society in Mexico, with its administrative centre in Mexico, was issued on the 12th day of November, 1919.

A Charter to form a National Society, to be called the Theosophical Society in Canada, with its administrative centre in Toronto, Canada, was issued on the 12th day of November, 1919.

LODGES DISSOLVED

Location	Name of Lodge	Date of Dissolution
Council Bluff, U.S.A.	Council Bluff Lodge, T.S.	... 14-8-1918
Falun, Sweden ...	Falun " "	... 31-3-1919
Santa Ana, California	Santa Ana " "	... 30-6-1919
Stockton, " ...	Stockton " "	... 30-6-1919
Bakersfield, " ...	Bakersfield " "	... 30-6-1919
Tracy " ...	Tracy " "	... 30-6-1919
San Diego " ...	Blavatsky " "	... 30-6-1919
Memphis, Tenn. ..	Pythagoras " "	... 30-6-1919
El Paso, Texas ...	J. C. Chatterjee " "	... 30-6-1919

Adyar
11th December, 1919.

J. R. ARIA,
Recording Secretary, T.S.

SUPPLEMENT TO THE THEOSOPHIST

SEVENTH SOUTH INDIAN THEOSOPHICAL CONVENTION,
1920, AT ADYAR

The Seventh Annual South Indian Theosophical Convention will be held at Adyar on April 2nd, 3rd, 4th and 5th, 1920. Delegates should notify J. Srinivasa Rao, Bhojanasāla, Adyar, not later than March 15th. Further information may be obtained from R. Mudaliandan Chetty, Assistant Convention Secretary, T.S., Adyar. Programme will be published later.

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th January to 10th February, 1920, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES :

					RS.	A.	P.
Barbados Lodge, T.S., 5s.	...	...	...	...	2	8	0
					2	8	0

Adyar
10th February, 1920.

A. SCHWARZ,
Hon. Treasurer, T.S.

FINANCIAL STATEMENT

The following receipts, from 11th January to 10th February, 1920,
are acknowledged with thanks :

DONATIONS :

	Rs.	A.	P.
F. E. Pearce Esq., London, £5 ...	42	8	0
Lieut.-Col. C. L. Peacocke, Egypt ...	40	0	0
A Friend of Col. Olcott, for Food Fund	500	0	0
	582	8	0

Adyar
10th February, 1920.

A. SCHWARZ,
Hon. Secretary and Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of issue of the Charter
Brussels, Belgium ...	Krishna Lodge, T.S. ...	7-12-1919
Shanghai, China ...	Saturn „ „ ...	14-1-1920

Adyar
14th February, 1920.

J. R. ARIA,
Recording Secretary, T.S.

LETTER TO THE T.S. ON THE LIBERAL CATHOLIC CHURCH

By THE PRESIDENT OF THE T.S.

AS President of the Theosophical Society, I desire to write to my fellow-members in English-speaking countries on a question on which sharp differences of opinion have arisen, chiefly due, apparently, to misconceptions and misunderstandings.

All members of the Theosophical Society are bound by the First Object of the Society to recognise Brotherhood without distinction of creed. This is often called "neutrality," but it is far more than neutrality. Neutrality might only mean a cold aloofness, an indifference. Brotherhood without distinction of creed means a loving recognition of each creed as one of the roads by which the Highest may be reached. It implies a readiness to serve all, and an actual service of the one or more with which the Theosophist may come into contact. His attitude is not that of folded arms, but of eagerly stretched-out helping hands. One of the great religions may be more natural to him than another because of his past, but that will not prevent his taking a vivid interest in each. Personally, my past makes the root-religion of the Āryan race, Hindūism, my *natural* expression, as Buddhism was that of my predecessor, Colonel Olcott; but I can sympathise profoundly in the presentations of the same truths in Zoroastrianism, Hebraism, Buddhism, Christianity, and Islām, with their sub-divisions, and can teach the same ideas to the members of any one of them in its own special language. The ceremonies of each interest me profoundly, and I have studied them all with keen pleasure, and can take part in any of them with full earnestness and sympathy. That must be the case with every Occultist.

So much for generalities. To come to particulars.

The Old Catholic Church is an interesting historical movement, which kept to the Catholicism of the Roman Obedience without some modern addenda, and preserved the Apostolical Succession, as did the Anglican Church when it tore itself away from obedience to the

Roman See. The entry into it of many Christian Theosophists has liberalised it without touching its Catholic character, and the English-speaking members prefer the name of Liberal Catholic. The Liberal Catholic Church is a sub-division of the Church Catholic, and undoubtedly has a great future before it. The accession to it of our loved Theosophical teacher, C. W. Leadbeater, who was a High Church Anglican Priest when he joined the Theosophical Society, and who has since been consecrated Bishop of the Liberal Catholic Church, has naturally strengthened it; he has brought to it the knowledge of the unseen world that the early Bishops possessed, and the great Christian ritual purged of later accretions, now shines out in its true beauty and inspiring power. To the Christians in our Society this presentment of the Christian faith, in its highest and truest form, is invaluable.

That our Christian brethren have caused some friction in Great Britain, Australasia and America is not the fault of the Church but of the unwise zeal, "not according to knowledge," of some of its members. I found in Britain that, in the Lodges, there was sometimes shown a disposition to regard non-Christian members, or even Christian members holding to the Protestant tradition, in whose very blood ran a dislike of ceremonial and a distinct dislike of Roman Catholicism and of Catholicism in general, as less good Theosophists than those who joined the Liberal Catholic Church, and the Lodges were made less congenial to them because of their dissidence, so that some even left the T. S., as having become sectarian. In Scotland, where Puritanism fought and died to break the Papal yoke and win religious freedom, the anti-Catholic feeling is strong, and the idea that the Liberal Catholic Church was the Theosophical Church had become a barrier keeping out the ordinary public, and prejudicing them against Theosophy. The only sense in which the term is true is that in reverting to "the faith once delivered to the saints," free from Roman additions and Puritan retrenchments, it necessarily approximates to Theosophy, the root of all great religions. Christian Theosophists naturally welcomed it and thronged into it, but its mission is primarily, as Bishop Wedgwood said, to reach the Christian people who are not Theosophists, and to restore to them the precious jewels which Christianity, as taught by Roman and Puritan, had overlaid or lost. In that sense, it is Christianity theosophised, *i.e.*, Christianity restored to its great and rich heritage. So have Theosophists, who

have entered Masonry, or Education, begun to theosophise them, to give them back, or implant in them, spiritual ideals. The world cannot be christianised, for Christianity is only one of its many religions, but it can be theosophised, by bringing back to all religions the truths given to each by its Founder, deepening each for its own adherents.

In America, so much unrest has been caused that at the last Convention it was actually proposed to over-ride the Constitution of the T.S., in order to inflict on Liberal Catholic priests a special disability, forbidding them to hold office in the American T.S. I then stated that if the resolution were passed I should disallow it, as contrary to the constitution. American feeling runs high, because of certain Roman Catholic attempts to dominate American politics and thus to undermine the Republic. Unthinking people regard the word "Catholic" as equivalent to Papalism, and as indicating the Roman Obedience only, forgetting that the Anglican Church is also Catholic, as is shown by its creeds. Hence the very name of "Old Catholic" or "Liberal Catholic" aroused angry antagonism among the ignorant. The fact that I have not myself joined that Church has, I fear, been unfairly used against it by some; I do not belong to any religious denomination, for the only one which, by my past, is my natural expression is closed against me by my birth in the West. But I regard the Liberal Catholic Church with the same loving and reverent sympathy as that with which I regard all sub-divisions of the great religions. Others claim that I "approve" it. I have not the impertinence to "approve" any branch of a great religion. The Jagat-Guru, the Guardian of all religions, blesses all of them; who am I, that I should "approve" that which He has blessed? I seek to serve them all equally, since He is the Sustainer of them all and His Life flows into them all. I study them all, and feel the keenest interest in the ceremonies of all, if so be that I may learn from any of them something which I do not know.

I regret that my name should be used by both sides in the controversy, and that words should be put into my mouth, or my spoken words misapplied, to strengthen the views of the speaker. Perhaps the above statement may make my position clear.

Theosophical Lodges ought obviously not to be used as fields for propaganda of any special religion with a view to make proselytes. Lectures expository of any faith may be, and have been, freely

delivered in Theosophical Lodges. But no attempt should be made to win adherents for one form of religion or another. Hindū, Buddhist, Christian ceremonies ought not to be performed in a Theosophical Lodge, unless the Lodge habitually lets out its hall for any public purpose; in that case, it would not be identified in the public mind with any particular form and thus exclude others. A member must never be made to feel that the Lodge is an inappropriate place for him. Lectures on religions come within our Second Object: proselytism breeds antagonism and is against our principles. The public has grown out of the idea that all Theosophists are Buddhists; we must not let it grow into the idea that all Theosophists are Liberal Catholic Christians.

Two minor points may here be noted: if Liberal Catholics are invited to lecture, the same courtesy should be extended to them as to lecturers of other denominations; they should bear their proper titles—Rev., Rt. Rev., Bishop, Canon, etc. We cannot stoop to the rudeness which sometimes refuses his title to a Roman Catholic Bishop or Archbishop. We did not say that “Mr. Vivekānanda” would lecture, but “Swāmi Vivekānanda”; so with men of other faiths. To refuse to Liberal Catholics alone any titular dignity, bestowed upon them by the ecclesiastical system to which they belong, is certainly not to be without distinction of creed.

Lodges may, by their bye-laws, restrict their membership to members of a particular religion. We have had Buddhist Lodges, Islāmic Lodges, Ladies’ Lodges, each with its own limitations. So we could have Christian Lodges or Zoroastrian Lodges. These are, or would be, specially dedicated to one kind of study and may have their use, but their members need to be careful not to grow narrow, and they lose the advantage of free discussion from various points of view.

My honoured colleague, Bishop Leadbeater, in a private letter, says as to this subject:

I have told the people here over and over again that they are not in the least expected to join themselves to the Church or to Co-Masonry, if they do not feel that those are useful lines of activity for them; but I have sometimes added that while we did not ask in any way for the assistance of our Theosophical friends in these works, we did feel that we had the right to expect from them a kindly tolerance. I think they might say: “I do not myself feel in the least attracted towards Co-Masonry or towards ecclesiastical ceremonies;

but at the same time I realise that these are ways in which other people of different temperament can be helped; and so I refrain from attacking them, and give my good wishes to those who feel inclined to follow those lines." I have always impressed upon them that the Theosophical Society, with its intellectual presentation of the truths, was still going on, and intended to go on, as strongly as ever; but these others were merely different methods of presenting Theosophical truth, suitable for certain persons, but not for all.

With this, I cordially agree, as I do with all the statements made by Bishop Leadbeater on these matters. We are entirely at one.

Those among us who believe that the Jagat-Guru, the World-Teacher, will soon be coming among us, will see easily enough that, among the many movements in which members of the Theosophical Society take part, there are three which stand out as peculiarly methods of preparation for that Coming, in addition, of course, to the Order of the Star. In the world as a whole the fifth sub-race predominates in power, and its religion, Christianity, largely influences both the older and the younger faiths; hence the need of recalling Christianity to its deeper spiritual principles, and the Liberal Catholic Church, bringing back prominently the more occult teachings, giving back the key of knowledge taken away by the priesthood of Rome, is obviously a movement intended to prepare the way in Christendom. Masonry, with its Theosophical proclamation of Brotherhood, but weakened by its exclusive masculinity, needed also to be recalled to the ancient way, and, strangely enough, free-thinking France was the one who threw back to the Ancient Mysteries, without distinction of sex, and created La Maçonnerie mixte, Co-Masonry, as we in English-speaking countries call it. That again, bringing back the occult use of ceremonial, is to many non-religious people a veritable religion, and prepares them to understand the value of ceremonies, a preparation, as every Occultist will see, for the coming changes, which will link the visible and invisible worlds together as in ancient days. That again is a movement obviously in preparation for the Coming. A third world-wide preparatory movement is Education, whether of the children, who are to be the builders of the New Civilisation, or of the adults, who must prepare the world for it by assimilating and spreading the Theosophical ideas which will recreate the character, will change the Social Order into Brotherhood, and will remould the political fabrics of the Nations into true Democracy. The Theosophical

Society itself is a nucleus from which radiate the regenerative forces; it supplies the life, the energy to all. In these three great movements there is room enough for all, and none need be jealous of any other, nor grudge to any its share of the inexhaustible Life. Each has its place, each has its work, and if neither of the two first-mentioned attract, surely in the many varieties of the wide-spreading educational movement, each worthy member might find some field in which to labour for mankind. At any rate, all may follow the way of Peace, of Harmony, of Concord, and if any do not, may I not address to them the old pleading of the Israelite leader: "Sirs, ye are brethren; why do ye wrong one to another?"

ANNIE BESANT, P.T.S.

[I append the following from the pen of Mr. C. Jinarājadāsa, written upon the refusal of the Sydney Lodge, Australia, to allow a member of the Liberal Catholic Church to be announced on its lecture list with his ecclesiastical title. This was a clear breach of the neutrality of the T.S., and I agree with Mr. Jinarājadāsa's statement of the case.—A. B.]

It might interest you to know how I, as a member of the General Council of the Theosophical Society, would look at the matter which has come up before the Sydney Lodge. Those of us who are on the General Council naturally see a local matter from a different perspective, and the way it would appear, I feel sure, to several of us on the Council is as follows:

I gather that should an Anglican dignitary or some one of the Roman Catholic Church be accepted for a lecture, the Sydney Lodge would take him at his own terms, and give him whatever was the title which was considered by him the proper thing. If the Archbishop of Sydney accepted an invitation he would, I presume, be announced as the "Rt. Rev.," so that there is no principle involved as such about titles; for I gather it is not desired to exclude all titles of an ecclesiastical nature from the lecturers who may accept an invitation from the Lodge. If some Indian holy man came to Australia he would be given whatever was the usual title. For instance, several heads of Indian monasteries have certain Samskr̥t titles, but in English papers in India these titles are translated as "His Holiness," a title which in the Christian world is reserved only for the Pope. But if one of these Indian Sannyāsis were to come and lecture, I presume

the Lodge would announce him with this title which has been accepted for him by the public in India, though Roman Catholics might object to its use.

But I gather that it is considered in some way not desirable that priests of the Liberal Catholic Church should be given their titles. The reasons for such a proceeding would to me, as a part of the General Council, be of no particular importance, save that the denial of the title practically means that, to the Sydney Lodge, there is something less genuine about the Liberal Catholic Church than about the Roman Catholic Church. At least I feel sure that this is the way that the public at large would construe such a discrimination against the priests of the Liberal Catholic Church. Now such action by the Lodge lays down a decision as to the validity of Holy Orders and pronounces on the matter of the Apostolic Succession. For this is what finally it amounts to. I presume that most of the members do not realise that, looked at from outside, this in fact would be the result of any action on their part discriminating against the Church. I do not think I am mistaken in saying that people who are not specially involved in the internal affairs of the Sydney Lodge would come to this conclusion.

Now it has been the policy of the Theosophical Society definitely not to identify itself with any doctrinal or theological issue of any religion or church. We have gone so far as definitely to refuse to make a belief even in the Masters in any way a part of the Constitution of the Society, and this issue was finally settled after the controversy about Mr. Judge. Therefore any pronouncements of the Lodge which, even indirectly, appear as casting doubt on the credentials of a religious organisation are definitely limiting that broad platform of our Theosophical movement which we especially cherish, and of which the General Council of the T. S. is the custodian. The main interest I have in the controversy is that the broad platform of the Theosophical Society must be kept, and we should take the greatest care not to lay down any rules as to the standing of any religious body.

I shall be much obliged to my colleagues, the General Secretaries of English-speaking National Societies in Christendom, if they will kindly reprint the above in their Sectional Magazines. Of course any can reprint, but the question has not caused trouble, so far as I know, outside the English-speaking Christian countries, and may not interest others.—A. B.